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ABSTRACT

Data from four separate case studies examining socialization and moral education in the elementary schools of Jamaica, Argentina, Uruguay, and Venezuela are compared and analyzed. The analysis is intended to help national officials, university personnel, and community leaders interpret what is happening in relation to moral values and the educational process. Part 1, which comprises about 30% of the publication, contains the comparative analysis. Parts 2, 3, 4, and 5 contain the case studies for the four countries. Data show that the educational systems in all four countries explicitly define the ground rules of moral conduct in their aims, content, and activities (excluding methods of teaching, teacher behavior, and school organization). With the exception of social studies courses in Jamaica, the development of critical consciousness and autonomous moral judgments concerning social issues is not included in the curricula. Family, communication media, church, and other social groups are also sources of socialization which reinforce traditional values and the status quo in these highly stratified and elitist countries, rather than the development of moral consciousness. (RM)

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MORAL EDUCATION AND THE PRIMARY SCHOOL CURRICULUM : A COMPARATIVE REVIEW OF CASE STUDIES OF SELECTED LATIN AMERICAN AND CARIBBEAN COUNTRIES

Ganga Persaud

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The Major Project in the Field of Education in Latin America and the Caribbean has resulted from a consensus on the part of government representatives of the countries of the region concerning the necessity for a renewed, intensive and sustained effort to make good deficiencies and to meet unsatisfied basic educational needs between now and the year 2000, as a prerequisite for the development of those countries in line with objectives shared by all. In carrying out the necessary activities, each country's own efforts are to be seconded by inter-country, subregional, regional and international co-operation.

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Presentation

There seems to be a general consensus that "moral values" and, indeed, "moral concepts" should be a fundamental element in school programmes in all of the countries of the region. The argument is presented that the school should take a major role in the support of moral judgments in order to lead individuals to become full contributing members of the society in which they live. These moral references are viewed as more positive than negative, more constructive than destructive.

And yet the "crisis" of moral and cultural values seems to be everywhere present in the Latin American and Caribbean region. Young children look to their parents for models which are not always there, or which they are unable or unwilling to follow. Rapid economic changes leading to unstable social living conditions test moral values, putting them into question and even doubt. And the within-generation changes which are taking place makes it virtually impossible (and perhaps undesirable) to revert to the established moral practices of the past.

In this situation of crisis and change many look to the school to provide some new tonic, some new stimulus in the search for a means of developing moral values in the young, and indeed, in the old. Some see the problem as a failure in school methodologies to provide a type of education which will permit the individual to be autonomous, rational, altruistic and responsible, elements generally considered to be evident in a person who is morally mature. Others contend that it is not really possible to "teach" moral values, but that these are characteristics which the human being assimilates as a result of his living within a particular society.

Neither of these positions negates the fact that the educational process has a strong influence upon the development of moral values in the individual. But how much? and, in what way? and, how can this be improved? and, what can be done to reinitiate the process?

Unesco's concern for the dignity of man and the development of human rights is well known. In the sense that these are intricately related to the evolution of moral values and that these have a strong effect upon the individual's attitude toward himself, his society and his own work, it was decided to sponsor case studies in four countries in the region (Argentina, Jamaica, Uruguay and Venezuela) to test those interactions. These were published earlier by OREALC.

However, the individual presentations were limited to national views of morality and did not, by their very nature, present a regional perspective. It was decided therefore to contract one of the original authors of the case studies, a well known Jamaican educator, to make a more general reflection on moral education and the primary school curriculum and then to indicate points of difference and similarity between each of the four case studies.

The document which follows includes the reflections of the Jamaican educator, the comparisom of chief points in the studies and resumes of the four case studies themselves. This publication is intended for use by national officials, by university personnel and by community leaders as a working tool for the interpretation of what is happening in relation to moral values and the educational process.

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PART I

Moral Education and the Primary School Curriculum

Introduction

In the discussions on moral education in Argentina, Jamaica, Uruguay and Venezuela it would seem that certain dominant social forces, the church, media and the educational system, function so as to socialize children to accept the basic norms and values of "proper habit", "custom", "respect for others", "honesty", "obedience of rules", "acceptance of authority", etc. While subordinate groups were weak and/or knew no alternatives, the society seemed integrated by these basic norms and values.

Acceptance by the young of such moral teachings was not entirely due to the intrinsic goodness of the moral codes but more so to the dependence of the subordinate groups on the dominant groups in a one or two industries economy, especially in the face of the absence of alternative political and economic ideas and consumerism. The introduction of alternative political and economic ideas, new industries and consumerism in a supermarket economy seems to parallel the development of a social crisis wherein the young are caught up in the drive for the acquisition of more goods and services than could be rationally allocated, given the short supply and the lack of the means of production. This has led to the rejection, by the young, of some of the moral teaching of the church, parents and the school.

In each of the societies, there is a demand for the schools to inculcate in the young "moral values", moral concepts and the capacity for moral judgements in order to promote in the young those moral conducts which are conducive to social cohesiveness. The schools have responded by altering goals and content of education to meet the needs. However, the methods of teaching, testing and grading remain authoritarian and restrictive.

This raises the issue that the schools are themselves a reflection of the external social relationships and for the schools to be influential in the promotion of moral development the society at large ought to be supportive. The question is, which comes first, the "chicken or the egg"? If society comes first and it is already morally decayed and in a state of flux then, in as much as the schools are dependent on such socially defined inputs, there is a vicious circle which is difficult to counteract. A more optimistic and progressive perspective is that influence and change could occur on either side of the equation, society or education, and the change in one could influence change in the other. Given this assumption, educators could consciously change their teaching methodologies as well as their strategies in testing and

rewarding students, with a view to enabling them to be both moral and productive, The reason for the individual behaving in morally defined ways is that he/she will contribute to the social good and society will in return reward the individual. If the reward is not forthcoming, the individual will reject the socially defined moral behaviour. Society's capacity, on the other hand, to reward the individual is dependent on the individual's capacity to add to the productive capacity of the society. To be honest and not steal is not enough, the individual must also possess and apply creative skills and techniques in the productive processes. As educators we should accept the responsibility for schools to promote the twin pillars of honesty and creativity.

1. Conceptual Framework

1.1 Definition of Morality and Society

Morality is concerned with the choice of right from wrong actions, according to universal principles which would promote the welfare of society and which have been validated by the evidence and the individual's conscience. A moral person is one who chooses to act according to rules which both his conscience and society would deem necessary for the promotion of the welfare of the society.

Morality, therefore, is not independent of society. Society is a collection of individuals in a specific geographic area, united by the acceptance of specific rules defining common and individual activities which are designed for the purposes of promoting the general welfare of the individuals and that of society. The achievements of these in turn maintain the conditions of the acceptance of the rules. In so far as the will of society is often related to the will of God or some universal conscience, to that extent, morality is often considered a feature of man's conscience as related to God or to some universal all-embracing conscience.

1.2 Socialization and Moral Education

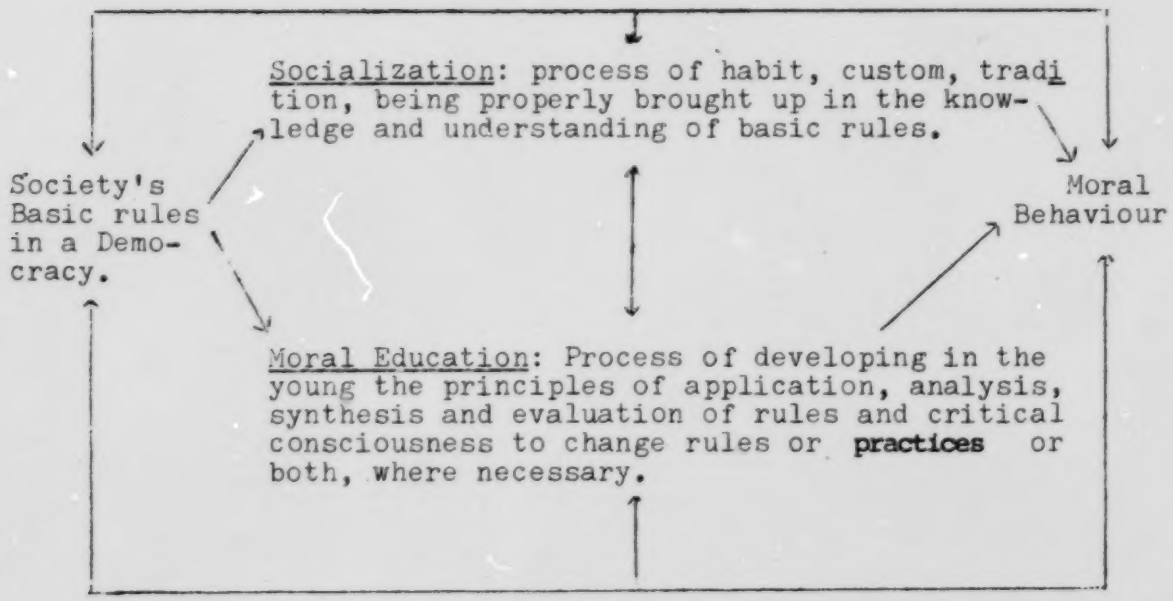
Society is prior to the child and so the child is born into a society in which people have already decided on some basic rules governing fairness, honesty, cheating, consideration of others, freedom, etc. (see also, Peters, 1979). The induction of the young in the knowledge and understanding of such "basic rules" by the process of "habit, custom, tradition, being properly "brought up" by parents, siblings, community forces, churches and even the schools is called socialization (see also Cochrane, 1975; White, 1979). The "basic rules" form a common static core for the

maintenance of integration and stability and sustenance of the young and society at large. They condition the young into a concept of moral behaviour as necessary for the survival of society, the breach of which is inimical to one's conscience and to God.

Over time the young citizen would have to validate the knowledge and understanding of such basic rules in terms of whether they satisfy his/her own as well as that of society's welfare. If, in applying, analysing and evaluating such rules, the young citizen find that while they are fair to others and try to work and to achieve honestly, they are being rejected, then they will have to choose and to act by synthesising and constructing new ground rules. In addition, they will have to change the old rules or the practices or both. Moral education, therefore, is the process of teaching the young the "basic rules" governing society (and includes socialization) and the principles of application, analysis, evaluation and synthesis (Bloom's Taxonomy, 1956) leading to the development of critical consciousness (Freire, 1973). This is for the purpose of enabling the young to validate basic rules and to freely choose and to act to change the rules or the practices or both. These relationships are graphically shown in Figure 1. As could be seen, while the young accept political and social authority and society as necessary for the administration of the basic ground rules which gives them sustenance, they could equally reject the basic ground rules, if they are found to be unsatisfactory.

Nonetheless, over time the young, if properly educated, could become moral agents capable of validating moral principles and of acting to change irrelevant principles and to institute more relevant ones. For this reason, White (1979) suggests that moral education is more properly the constituent of a democratic form of government which allows change of representatives by elections, by universal suffrage, and which can take moral autonomy seriously.

Figure, 1: Socialization and Moral Education in relation to change process in a democracy.


Evaluation and change in relation to individual and social conscience
Socialization: process of habit, custom, tradition, being properly brought up in the knowledge and understanding of basic rules.
Society's Basic rules in a Democracy.
Moral Behaviour
Moral Education: Process of developing in the young the principles of application, analysis, synthesis and evaluation of rules and critical consciousness to change rules or practices or both, where necessary.

1.3 Justification for Moral Education.

Moral Education could be justified by a set of interlocking assumptions which are mapped out in Figure 2.

A first order assumption is that man's intrinsic spiritual conscience which is linked to God or, some such all-embracing spiritual force, binds all men together in the same conscience. Thus the individual's action is right or wrong to the extent that it supports or destroys this conscience. To kill another person, to steal, cheat, lie etc. are all destructive of this "conscience".

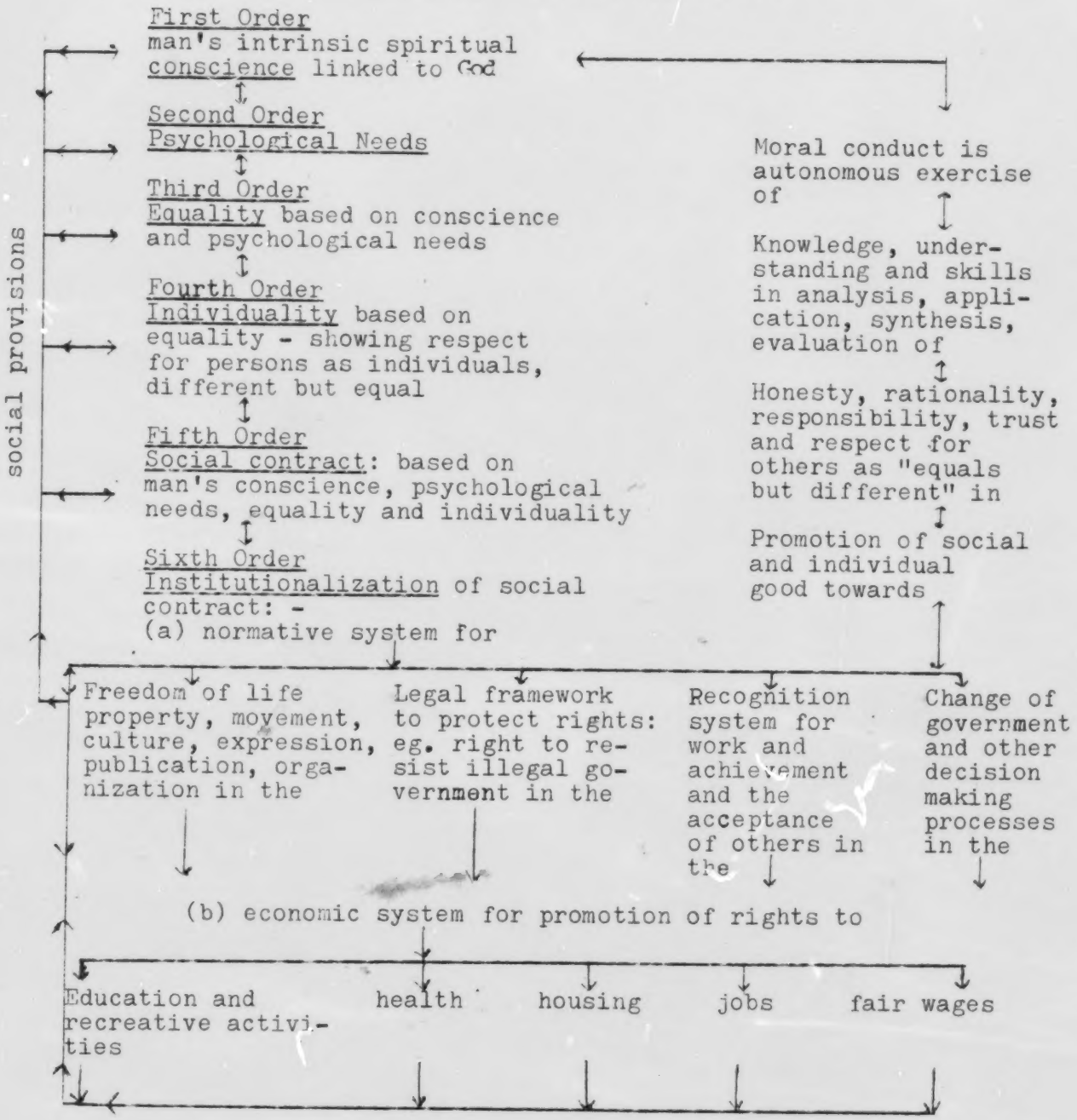
A second order assumption is that man has basic psychological needs, physiological, security, belonging, status recognition, self-actualization, achievement, identity (see Maslow, 1970). A right action would support and a wrong action would negate these needs. However, man cannot feel belonged or obtain status recognition and achievement except in reference to a social group. Hence, an action also has to be right to the extent that it supports the group, given the condition that the group supports his psychological needs.

A third order principle is that men are inherently equal in conscience and psychological needs. According to Hobbes (see the Leviathan) men have the power (intelligence, force, etc.) to satisfy these needs and in a 'state of nature and state of war' they would annihilate one another, if they pursued their selfish interests. The alternative to death is the preferable condition of reasoning towards developing a social conscience for the preservation of both the self and society. A right action is, therefore, one which surrenders the right to destroy society.

A fourth order assumption is that the individual conscience of men is based on the principle that men are born equal', but with different interests, colour, sex, race characteristics etc. He surrenders his individual interests for the social interests only on the understanding that this promotion of the social good would enlarge his individual interests so that he reamains as free as he was born (Rousseau, 1960). An action is therefore right to the extent that it respects the needs, interests and intelligence of others who are different but equal.

A fifth order assumption is that the social contract of man is based on conscience, psychological needs, equality and individuality. Men are born into society and do not have by trail and error to rediscover it, they assume that previous generations have accepted the conditions of society as desirable. The young, therefore, accept the rules of society, unless over time they find

Figure 2: Assumptions of Moral Development


First Order
man's intrinsic spiritual conscience linked to God
Second Order
Psychological Needs
Third Order
Equality based on conscience and psychological needs
Fourth Order
Individuality based on equality - showing respect for persons as individuals, different but equal
Fifth Order
Social contract: based on man's conscience, psychological needs, equality and individuality
Sixth Order
Institutionalization of social contract: -
(a) normative system for
social provisions
Moral conduct is autonomous exercise of
Knowledge, understanding and skills in analysis, application, synthesis, evaluation of
Honesty, rationality, responsibility, trust and respect for others as "equals but different" in
Promotion of social and individual good towards
Freedom of life property, movement, culture, expression, publication, organization in the
Legal framework to protect rights: eg. right to resist illegal government in the
Recognition system for work and achievement and the acceptance of others in the
Change of government and other decision making processes in the
(b) economic system for promotion of rights to
Education and recreative activities
health
housing
jobs
fair wages

them counter-productive to the social good.

A sixth order assumption is that the institutionalization of the social contract in such forms as (a) normative, (b) economic, (c) political and (d) legal are the concrete practical forms of society which establish and promote both the individual and social good as mutually interactive. Right or wrong actions are consistent with promoting or negating these ends, as based on all the assumptions.

Since the child is born into society, he is 'socialized' to accept the institutionalization of the social contract. In a democracy, however, we do not want him in adulthood to continue to accept institutions of society by force, or even moral coercion, but by free choice. The young, therefore, have to be taught the basic ground rules of society and the evaluative skills necessary to make their own choices and/or present alternatives for the development of society.

1.4 Constituents of Moral Education

The constituents of moral educations could be seen in (a) the kinds of behaviour required of the individual in the exercise of moral conduct and (b) the Knowledge, skills, insights and personal, social and psychological qualities which are necessary for the individual to exercise moral conduct.

1.5 Moral Conduct

Society, for its own integration and self preservation, requires the individual, in the exercise of moral conduct, to (i) follow rules and social conventions (ii) preserve life (iii) display honesty -not to cheat, tell lies, steal, etc. (iv) show regard to others' interests by accepting the equality and dignity of man and (v) accept legitimate authority.

These constituents form the content of the 'basic ground rules' and can be categorized as moral conduct in the conventional sense and as aspects of socialization. Society's inner core could hardly be stable if the young are not inducted in these "habits" and/or "customs".

Beyond this, however, society would not be dynamic and grow and develop unless the young learn (a) in the first instance, to be autonomous, flexible, dynamic, rational, altruistic, responsible and critically evaluative in the application of the "basic ground rules" (b) in the second instance, to resist selfish interests, peer, family and authority pressures, social class

sex and ethnic interests etc. in the application of rules (c) in the third instance, to be critically conscious in making decisions and judgements based on higher order reasoning (technically rational as well as being social and, as a matter of higher order conscience, desirable) for the change and removal of irrelevant rules, practices and institutions, etc. and (d) in the fourth instance, to possess knowledge, understanding, skills, etc. desirable for economic productivity.

In sum, a person of good moral conduct is one who is autonomous (in the widest sense of being flexible, dynamic, rational, altruistic, responsible and critically evaluative) in the content areas of (1) following the 'basic ground rules', (2) making decisions on the basis of higher order reasoning to change irrelevant rules, institutions and practices , (3) being productive in the economy. The basic content is (1), (2), (3) and autonomy being the quality of critical consciousness (see figure, 3) in the exercise of moral conduct.

1.6 Properties of the Autonomous Person in the exercise of the Content of Moral Conduct.

Schools have been more explicit in 'the teaching of the content of moral conduct' (this is evident in subject matter, teachers' authority and school rules) than in the education of the young for critical consciousness and moral autonomy.

A moral, autonomous person should have a strong psychological, cognitive, affective base which should be the spring board for his personal, economic, social, political, cultural and religious activism. Education should be concerned with the promotion of the ego strength of the child (Piaget, 1932; Kohlberg, 1972; Kay, 1975).

A child whose self-esteem and achievement are low can hardly identify with school and is bound to feel unwanted and drop out. A person of low self-esteem is likely to de dependent rather than autonomous. Such a person is also hardly likely to desire to develop further knowledge and critical skills and, hence, would come to be dependent on politicians, business people, priests and others. Alternatively, lack of achievement in school could lead to feelings of alienation and the rejection by the young of society's rules and customs.

Education for moral development should therefore concern itself less with testing, grading and placement of the young in the race for social mobility and more with the processes of making students feel belonged and developing high self-esteem, self

actualization, achievement and identity.

Bloom (1956) has defined the cognitive and affective areas which are necessary for the development of the young and which could also be evaluated (see also, Tuckman, 1975). A moral autonomous person should have the knowledge, understanding and skills of application, analysis, synthesis and evaluation necessary to make decisions regarding the relevancy of rules, conventions, governments, economic activities, cultural and religious practices. It seems that not only should knowlwdge and understanding of the various subject disciplines be taught for survival and promotion of growth of the individual and society but, more significantly, students be engaged practically in the application, analysis, sinthesis and evaluation of such knowledge and understanding in moral dilemma situations in each subject discipline. It is this aspect which is probably crucial for the development of critical consciousness and moral autonomy (see figure, 3).

2. Comparative Analysis of Moral Education in Jamaica, Argentina, Uruguay and Venezuela, (Primary Education).

We have assumed that a morally educated person is autonomous and of high critical consciousness. Such a person would exhibit the content of moral conduct in three basic forms (see Figure, 3). He/she could (1) follow the basic ground rules necessary to maintain the social system as prescribed, (2) make decisions or moral judgements based on higher order reasoning to change the rules and practices according to needs, (3) practice productive economic activities, as socially relevant.

A comparative analysis of data from the separate case studies done at the primary education level in Argentina, Jamaica, Uruguay and Venezuela (see Table, 1) suggests that all the educational systems provide explicitly high (EH) defining characteristics for the conventional basic ground rules of moral conduct in their aims, content and activities (excluding methods of teaching and teacher behaviour and school organisation). When we examine the extent to which the educational systems have included and emphasised the development or critical consciousness and autonomous moral judgements in the application of conventional rules in social issues, it would seem that Jamaica is explicitly high in its emphasis in the general aims and in social studies and implicitly low in religious education, while the other countries have no emphasis as such. No country has emphasised socially relevant productive economic skills at the primary schools' level.

Figure 3: Properties of Moral Education

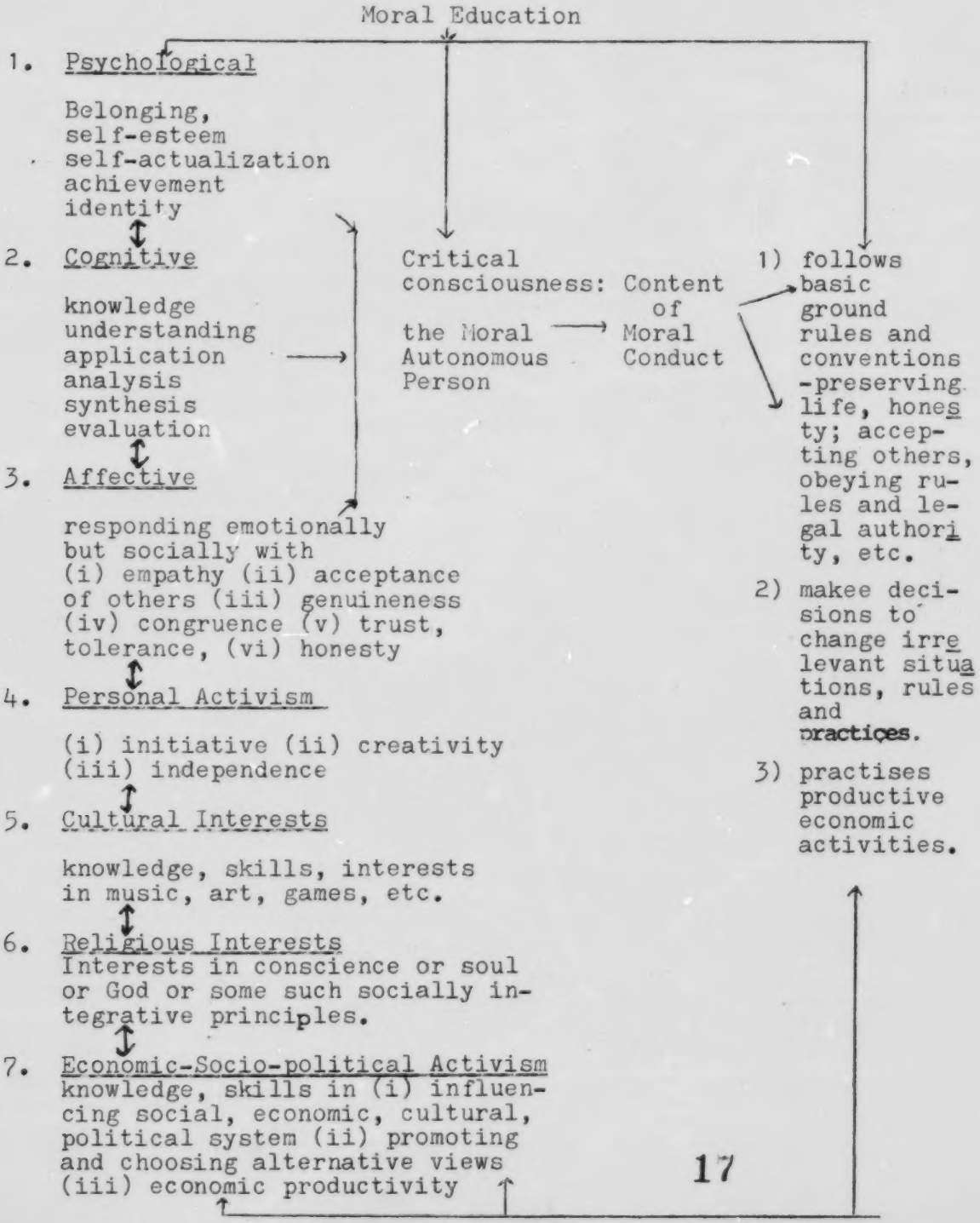


Table: 1

Conventional Moral Education in Aims and Content in Argentina, Jamaica, Uruguay and Venezuela (Primary Education).

Categories of Moral Conduct	Ratings by Countries			
	Argentina	Jamaica	Uruguay	Venezuela
1. Conventional Basic Ground Rules and Conventions:				
(a) Discipline- obeying rules, authority; showing good manners, cooperation, responsibility, trust, tolerance.	EH	EH	EH	EH
(b) Freedom- supporting democracy and equality, fighting prejudices, respecting others, as institutionally defined.	EH	EH	EH	EH
(c) Honesty-	EH	EH	EH	EH
(d) Supporting- family and nationalism	EH	EH	EH	EH
2. Critical Consciousness and autonomy in moral judgements in application, analysis, synthesis, evaluation of the 'basic ground rules'	NE	EH in social studies IL in Religion	NE	NE
3. Socially relevant employment skills	NE	NE	NE	NE

EH = Explicit High
IH = Implicit High
IL = Implicit Low
NE = No Emphasis

Table: 1, is supported by the following citation from observations made in the respective countries.

Jamaica Five Year Education Plan (1978-83) states that primary education must promote the following in students in order to create an egalitarian society based on social justice and equality of opportunity:

- acquisition of basic skills - 3Rs.
- acquisition of confidence in one's self
- appreciation for work
- critical and creative thinking
- community feeling and cooperative spirit
- valuation of participation in economic productivity
- adapting to changes
- development of artistic talents
- belief in equality of opportunities

The case study in Argentina concludes,

"Each school is defined as an 'educational community' a conception in which there are common, as well as variant, components which reflect what might be called a 'middle class moral' with its religious and political formality, conservation of the status quo, voluntarism, social mobility, elitism, order, organisation, power and authority...

Priority is given to those elements which assume the maintenance of the system".

In different ways, all the schools emphasise the following objetives:

"attitudes of permanent service, friendship, honesty, respect fot others, justice and solidarity".

The case study emphasises that these were conceived as self-control, in relation to the schools, and for protection of the pre-established hierarchy.

The case study of Uruguayan primary education mantions moral educational objetives as these relate:

In the family: help and obedience to parents; cooperation.

In the school: friendliness and respect towards teachers and school personnel; equality among companions; helpfulness towards companions in play and in work; cooperative support for students' organisations, respect for school property, complying with

school rules and correction of bad manners.

In the community and country: show respect for elders, patriotic heroes, social workers, army and police, workers and labourers; upholding the values Uruguayan political and social system; religious and political tolerance, universality; gratefulness and sex secularism.

The case study of the Venezuelan primary school system suggests that ethical values are treated in the social studies programmes in which the following are emphasised:

the family, respect for others, solidarity, discipline, tolerance, cooperation and honesty.

The case study observes that the transmission of values through the school is obstructed by a fragmentary and unconnected presentation of reality, by a single standarized orientation which gives an authoritarian and repressive feeling.

The case studies have, therefore, observed explicit statements of conventional moral conduct in the aims of the curriculum, but that these have not been followed by the teaching for critical consciousness and moral judgements. Instead, the development of such faculties has been blunted by authoritarian teaching.

2.1 Inputs of Moral Autonomy in Teaching Methods

A comparative analysis of the case studies of primary education, as they refer to teaching methods, teacher behaviour, and school organization (see Table, 2) seems to suggest that, from the inputs side, Argentina, Uruguay and Venezuela have no positive emphasis in persons of high critical consciousness, capable of making moral judgements on social issues. Jamaica is implicitly low in the several inputs categories.

Table 2 is supported by the following observations made by the respective country's case study.

The case study of Jamaica states:

"despite the emphasis on positive dimensions of moral judgement and moral conduct by the social studies syllabus of grades 1 to 6, it is doubtful whether the actual teaching-learning process promote these ends. Our observations on the religious education classes, that the majority of teachers do not carry out the activities as stated in the lesson plans, also applies to the social studies classes".

The case study, having considered 10 randomly selected primary schools, supports the Report Indepth (1974, p.44) that:

"teachers (i) fail to master the numerous ideas and concepts that give value to the lessons, (ii) have a universal tendency to appear in front of a class of pupils without any specific preparation for the lesson, (iii) use pedagogical approaches that are inflexible, narrow and restricted and seldom invite children to look at any thing outside a book or chalk-board".

Finally, the case study confirms the Report Indepth's statement that,

"their (students) critical faculties, their natural curiosity, their creative talents are almost banished from classroom work".

The case study in Argentina has considered four schools. The first school "reasserts traditional values... tries to extract from and through education all of the possible traditional values. The base of these is the value of the intellect in the context of a fundamental respect for the social order."

The objetives of the second school emphasise "the development of creativity, the research and study spirit, acceptance and complementary feeling toward colleagues."

However, in practice, "discipline is acceptance without criticizing the established external order. 'There are things which you cannot do'.....The development of the class indicates disorder and little work. The teacher is constantly trying to maintain control. There is an explicit devaluation of group work, stressing rather the individual; even to the stereotype of the "good student" and the "bad student".

In the third school the "classroom is undisciplined, unproductive... This does not bother the teachers inasmuch as they take a productive attitude. Between teachers and students a social abysm is noted and accentuates the paternal protective attitude".

The school is administered by priests for the unwanted children among the lower social classes. However, the students have no textbooks, and stories in which nobles appear as heroes, are dictated to them. Consequently, "The solidarity, the loyalty and the nobility appear as the most projected values".

The fourth school, being therapeutic in design, expects to

"produce a creative person, self-critical, with confidence

Table: 2

Input Categories of Moral Autonomy in Teaching Methods. Teacher Behaviour and School Organization by Countries at Primary Level of Education

Input Categories of Moral Autonomy in Teaching Methods, etc.		Rating of Countries			
		Argentina	Jamaica	Uruguay	Venezuela
1.	Psychological: Self-esteem, etc	NE	IL	NE	NE
2.	Personal Activism, initiative creativity, independence	NE	IL	NE	NE
3.	Cognitive: Development of Moral judgement in the understanding, application, synthesis, evaluation of knowledge of social, economic, political, cultural, religious problems	NE	IL	NE	NE
4.	Affective Skills: Moral judgement in social relationships: analysis, synthesis, evaluation in application of knowledge and understanding of equality, empathy, acceptance, trust, tolerance, honesty, moral dilema situations, cooperation, etc.	NE	NE	NE	NE

IL = Implicit Low

NE = NO Emphasis

in himself and capacity for correct expression". However, "The attention of the teacher is almost maternal and therapeutical. Children appear like brothers fighting for the attention of the mother. The group hardly functions as a group. There is no interaction, all of the students act in relation to the teacher". This occurs despite the fact that the school has emphasised the importance of students' participation.

The case study of Uruguayan primary education observes that the lecture method was most frequent', 'group work was rarely done' and 'discussion was very little'. Further, "The totality of the interviews coincide in indicating that moral education is given with a cognitive orientation. An orientation with more emphasis on psycho-matter activities is found more often in institutes located in marginal zones. The cognitive aspect is evaluated by traditional tests,..."

The Venezuelan case study observes,

"There is reference to the fact that the students should imitate the behavioural courtesies which the teacher practices, underlining the need for the teacher to teach by example. Orientations to the teacher contain didactic strategies dominated by the imitation of behaviour, expositions and persuasive explanations of the teacher".

This process supports "a single and standarized orientation which gives an authoritarian and repressive feeling".

Citations from the four case studies would seem to support the construction of Table 2.

2.2 Analysis of data on the Influence of the Family, Communication Media, Church and other Social Groups.

In addition to the school, the family, communication media, church, peer and youth groups are all sources of socialization and moral education of children at the primary school level. In the case studies of Argentina, Jamaica, Uruguay and Venezuela, these sources seem to play the role of socialization of traditional values rather than the development of moral consciousness and judgement in students. The data are quantitative or not complete for all the sources of socialization in the four countries. We could, nonetheless, infer the sum of their findings, as stated in Table, 3. The table indicates that in all four societies, the family, church, media, peer groups and youth clubs seem to reflect a traditional perspective of moral conduct of christian virtues as seen by the dominant social group. The televisions in Uruguay

and Venezuela also seem to project a negative consumer drive, in addition to articulating the need for aggression, competition, etc.

2.2.1 Family:

Students (n=80) in the Jamaican case study, in answers to open ended questions, state that their parents have taught them to be honest, obedient, disciplined and cooperative in relationships with all - "not to steal, not to fight, to live good with everybody".

Argentina, Uruguay and Venezuela do not provide data on what the students feel they were told by parents. These case studies, however, infer that the family has traditional values in moral conduct and that the schools reflect and reinforce them. Middle class families socialilize the young in middle class beliefs of honesty, love of country, tolerance and social class relationships. Where, however, lower social class families are weak and failing in their role, the schools, through the influence of the Church, are inducting the students in these values.

2.2.2 Church:

In the Jamaican study, the sample of students' comments on the same theme on what the church has taught them - 'honesty, sharing, belief in God, Jesus and church'.

Students in Argentina, Uruguay and Venezuela have not provided direct information on what they have learnt from the church. Though, as the Venezuelan case study states, the church tries, "to support a more just moral training. It has had a special concern for support of the family, for promoting social justice and for giving to the citizens elements for reflection on the ethical world". In Uruguay, however, a questionnaire was administered in a Catholic school in Montevideo but the opinions obtained are not sufficiently explicit. Argentina's case study infers that the church passes on traditional values of moral conduct, consistent with the dominance of the upper classes and the passiveness of the lower social classes.

2.2.3. Communication Media:

In the Jamaican sample the students have been able to list television programmes as viewed, but they have not been able to state what thay have learnt " that would help them to become a good person". The Argentinian case study does not comment on the influence of the media. The Uruguayan study does not consider the opinions of primary school students but of the secondary

Table 3

Social Influences and Moral Conduct by Countries.

	Social Groups	Argentina	Jamaica	Uruguay	Venezuela
1.	Family	traditional moral conduct	"	"	"
2.	Church	traditional moral conduct	"	"	"
3.	Media	no data	students unable to identify	not studied at Primary level: At secondary level aggression etc.	negative consumerism
4.	Peer Influence	no data	loving kindness	no data	no data
5.	Youth Clubs	no data	talks on living up to moral principles traditional moral conduct	no data	cooperation civic responsibilities but no reference to critical judgement of issues.

school students (16-18 years of age) 32.5% have stated that they have been influenced in their moral training, 28.7% have mentioned that only under some conditions and 33.75% have stated "no". Five percent has no opinion. Of significance is that students have mentioned that they believe that television transmits, in the following order, such concepts as, aggressiveness, predominance of the strong and competitive spirit. The Venezuelan case study has commented that televisicn, "produces a distortion in the world of values and in the models which are offered to youth. Consumerism and stereotypes which incarnate antivalues are favoured".

2.2.4. Peer and other Social Groups

The case study in Jamaica indicated that students learn to be kind, loving and sharing from their peers, while youth clubs also seem to teach them the principles of traditional moral conduct.

Argentina and Uruguay have not provided data on these influences, but Venezuela has mentioned that youth clubs attempt to transmit in youth, "the capacity for self-attainment, individual and cooperative formulation, interaction, democratic behaviour and acceptance of responsibilities". No mention is made as to whether the youths are taught and are allowed a critical analysis of the issues of society.

3. The Results of Moral Education in Students' Responses to Moral Dilemma Situations

The case studies have not been systematic in the way they have approached the study of the results of moral education. While Argentina, Jamaica and Uruguay have requested their primary school students to respond to moral dilemma situations, Venezuela has merely assumed certain moral behaviours. Though the questions raised and responses and assumptions are peculiar to each country, nonetheless the general inference is that all the countries indicate a low level of autonomy and a higher degree of traditional moral conduct in students.

In the Jamaican case study, a sample of students in grades I and II of one urban and one rural school was administered a questionnaire consisting of seven dilemma situations in which there was a conflict with a rule of a general moral order. The results are stated in Table 4. In the table the responses are grouped in levels of moral reasoning 1, 2 and 3, indicating low to high level of moral autonomy. The responses in category 1 include those students who have chosen to apply the general moral rule because

they fear punishment or some such similar consequense from the enforcement agency. The responses in category 2, represent those students who have chosen to apply the rule because it is proper and right to do so unless it is modified by a superior authority. The responses in category 3, represent those students who have chosen to apply or break the rule because of a higher order reasoning. The overall results suggest that grade 6 students have a higher degree of moral autonomy (level 3) than grade 1 students.

Table 4

Levels of Responses to 7 Moral Dilemma Situations: Grade 1 vs. Grade 6.

Grade Level	Levels of Moral Reasoning						
	N	1	%	2	%	3	%
Grade 1	40	141	(50.36)	72	(25.71)	67	(23.93)
Grade 6	40	98	(35.00)	53	(18.93)	129	(46.07)

When the students were asked to indicate the ways in which their parents, church and friends have attempted to influence their moral behaviour, there has been no difference in the opinions of grades 1 and 6. Parents are involved in socializing students in the traditional moral conduct of honesty and discipline, while the church emphasises the reverence for God as a basis for honesty and discipline and peer groups are concerned with strengthening the bonds of friendship. Interestingly, the students can not say what they have learnt from television that can make them a good person.

Significantly, high social class schools and parents attempt to socialize students by allowing them greater autonomy and by counselling and example. Such schools and parents feel they are successful in the majority of cases but that the cases of failure are only temporary lapses in the normal process of growing up.

The lower social class schools and parents attempt to socialize children by telling, scolding, punishment and religious

appeals. Such schools and parents report little success and tend to blame the insatiable desires and natural dishonesty and ill-dispositions of students.

The Argentina case study has analysed the written statements of grade 5 students in response to a visual picture on poverty.

In a high socio-economic status school, the students have shown low identification and empathy with the poverty and cannot distinguish between cause and effect nor see the interelationship between them. They have attributed poverty "to lack of personal effort".

In a middle class school, 'poverty is seen as a matter of possesion' and the students also demonstrate low empathy by 'separating themselves from the reality' while seeing rescue from poverty through the personal effort of virtue and humility. A few students express consumerist desires and refer to a stereotyped view of friendship.

In a cooperative school of middle class parents and teachers of lower social class backgrounds, the students demonstrate low empathy and low autonomy by looking at poverty with pity, but as the plight of inferior people. There are other instances where the students see poverty as having aesthetic values, and in two cases there is reference to friendship.

In a lower social class school administered by catholic priests with a 'saving mission' and the expressed pedagogy of 'acting and behaving out of love, the children write of 'unity', 'happiness', 'peace', 'friendship' and 'poverty as the manifestation of faith and love of God'. This is interpreted as a "christain appreciation of poverty and sacrifice". This amounts to a dependency type of education resulting in low autonomy and low critical analysis, synthesis and evaluation by students.

In the Uruguayan case study the 3rd and 4rd grade students have been asked to write on, "What would I do if I were invisible"? The overall interpretation of the data is the manifestation of aggression', as depicted by repeated references to robbing and damaging their fellow beings". Again there is low autonomy as there is no critical analysis, synthesis and evaluation of the issue.

The Venezuelan case study does not include an examination of students' views but it observes that "among the young Venezuelans, under 21 years of age, which includes about 50% of the population, a restructuring of the world of values is produced cau-

sing a questioning of the existing system. Groups of young people manifest disenchantment with the material welfare and fight for social equality. They concern themselves with marginal groups; they are more sincere in their relations with the opposite sex... they look for a better life.

However, these tendencies among the young people are confronted with inadequacies of the school to satisfy them and a family crises marked by the lack of adult models".

It concludes that

"we find ourselves in a world of great maladjustments", as "moral training in the development of the personality and the character has been neglected",
since, "In the school, the formation of values has had a secondary importance" and
"the methods used in this respect have not been very participative in their importance".
Yet, despite these, "the behaviour of the Venezuelan in his environment indicates a series of positive values:
Love of liberty, respect for human rights, amplitude and generosity, social awareness, high educational aspirations".
though, "among the negative elements in this behaviour are consumerism and administrative corruption".

An inference could be made that the young are disenchanted with the traditional view of morality and economic and social organisations but they lack the autonomy and critical consciousness to analyse, evaluate and synthesise a platform for peaceful conflict resolution. Hence, the traditional, authoritarian and bureaucratic values remain the dominant guide to social and economic behaviours.

4. Conclusions and Implications

4.1. (a) Conclusions

The comparative analysis of data from the four case studies (Argentina, Jamaica, Uruguay and Venezuela) suggests that the education system and the social structure are interactive in the way they influence the moral development of students, especially at the primary school level (see figure 4).

Currently, the four societies, as considered, are highly stratified and elitist (A pyramid as in figure 4) and tend to support system maintenance values and techniques (B pyramid) which perpetuate the dominant social groups in their power relations

over the lower social groups. Consequently, the lower social groups come to believe in their moral obligation to respect authority and to accept poverty, their low placement in school and society and order and discipline as set out by the high social groups. Submerged, they are unable to analyse, synthesise and evaluate their plight. The high social groups have come to believe in their moral right to **rule.**

Their autonomy is restricted to a narrow concept of perpetuating this right rather than empathising with lower social groups and analysing, synthesing and evaluating a holistic view of society, based on a higher order reasoning of the protection, love and self actualization and achievement of humanity.

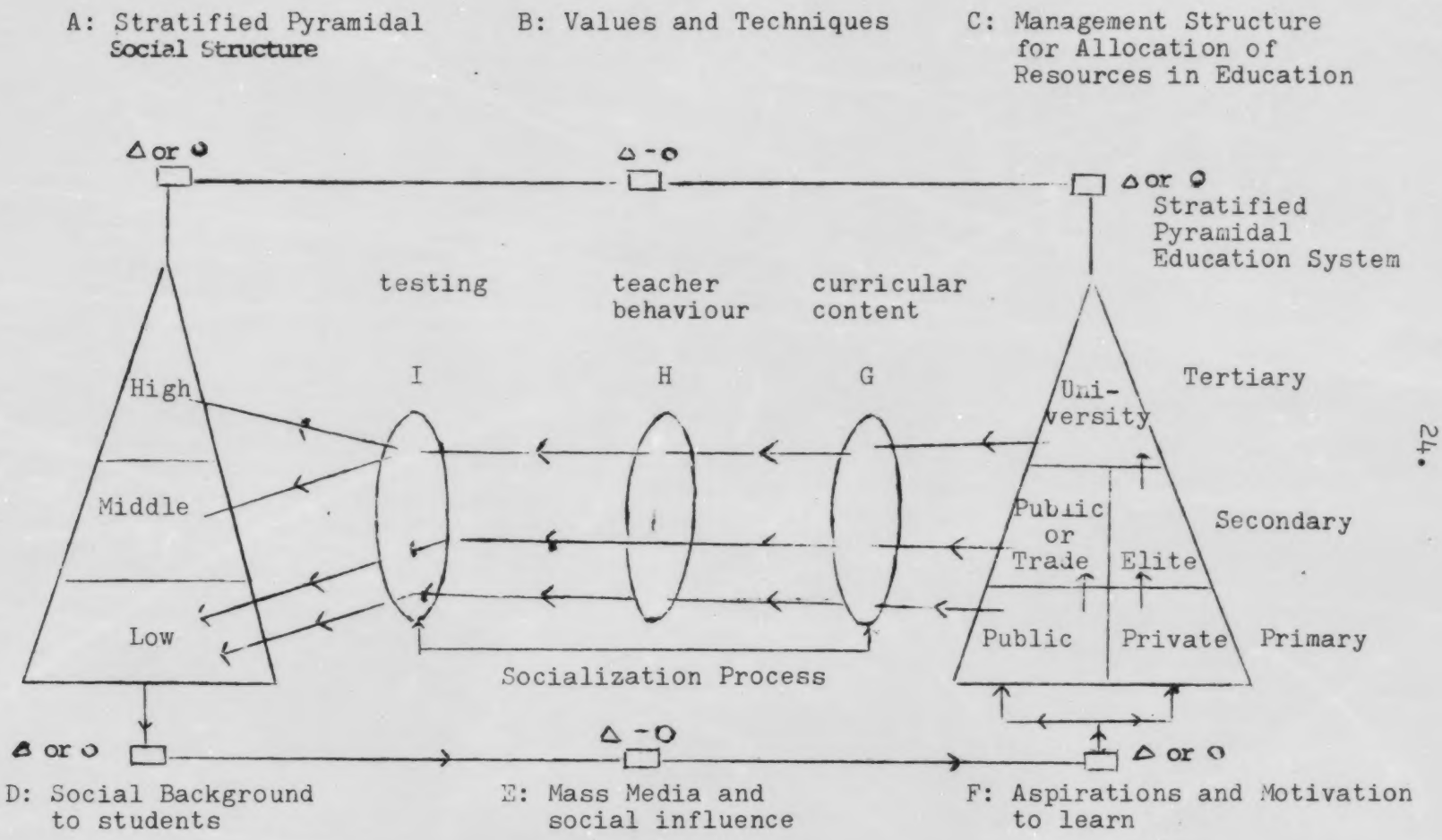
This process is clearly exemplified in the case of Argentina where the elitist social class school "reasserts traditional values...tries to extract from and through education all the possible traditional values. The base of these is the value of the intellect in the context of a fundamental respect for the social order".

At the same tima, the middle class school emphasises in practice that, "discipline is acceptance without criticizing the established external order. On the other hand, the lower social class school socializes students through the authority of catholic priests, in curriculum content, in which nobles appear as heroes, and, consequently, in which, "the solidarity, the loyalty and the nobility appear as the most projected values".

In all four societies, economic resources are allocated to a greater extent to schools of the elite and middle classes than to schools of the lower social classes (C pyramid). In fact, the lower social class schools lack reading and writing materials.

Apart from the fact that the children of the elite and middle classes are separately tracked (away from the masses) within the school system, their dominant social class positions (D pyramid) enable them to profit educationally from mass media, peer and family influences (E pyramid). These influences are biased in favour of the customs, habits, models of honesty, language and cognitive orientation of the dominant social groups. The Venezuelan case suggests that the television even projects a middle class consumption habit which of course is unreal to the majority of the youth. We could infer that elite and middle class students would be highly motivated to learn and to achieve in school (F pyramid) in order to enjoy the benefits of consumerism. According to the Jamaican study, lower social classes also have these aspirations. Their initial placement in the external social order (G pyramid),

Figure 4: Social Structure and Educational Placement



24.

32

31

however, is a barrier to the achievement of these.

Within the classrooms, the curriculum content (G), teacher behaviour (H) and the testing and grading procedures (I) tend to support the elite and middle class culture, thereby facilitating the children of the elite to achieve and to return to their high statuses in society. The high academic achievement in turn morally justifies their separate tracking and the greater allocation of scarce resources to them, while the low achievement of the lower social classes morally justifies their low placement in the social order and, hence, their low entitlement to scarce resources.

For example, all the case studies have detected aims and content which support both 'traditional values' and 'autonomy' but, as the Venezuelan study observes,

"Orientations to the teacher contain didactic strategies dominated by the imitation of behaviour, expositions and persuasive explanations of the teacher... the transmission of values (autonomous).., is obstructed... by a single standardized orientation which gives an authoritarian and repressive feeling.

The Uruguayan study observes that the 'lecture method was most frequent' 'group work was rarely done' and 'discussion was very little'. Further, "moral education is given a cognitive orientation", and "the cognitive aspect is evaluated by traditional tests".

We infer that the curriculum, being cognitive in orientation, will facilitate elite and middle class students to achieve higher than the lower social class students in the traditional tests, thereby obtaining a higher placement for further education and social status.

At the same time, the teaching methodology and teacher behaviour (largely didactic) lacking discussion and group work, probably socializes both the upper and lower social classes in traditional values. The education for moral autonomy and empathy is not emphasised by these strategies.

The role of the cognitive orientation of the curriculum, directive teacher behaviour and standarized testing procedure in achievement, for social placement, are not observed by students. As the Argentina case study suggests, the students of the high socio-economic schools show low identification and empathy with poverty and cannot distinguish between cause and effects nor the interrelationship between them. Instead they have attributed pover

ty, "to lack of personal effort" and "as a matter of possession". At the same time, the lower social class students write of "poverty as the manifestation of faith and love of God". Yet, as the Uruguayan study shows, there is an overall manifestation of 'aggression' among students as depicted by repeated references, in their scripts, to robbing and damaging of their fellow beings.

(b) Implications

If we assume that education and society are interactive in the way they influence the moral development of children, then we need to know where and how and, even possibly, when it is appropriate to begin the change from static conventional morality to moral autonomy.

It seems logical that if we believe in democratic values and techniques (BO - see figure 4), then we need to democratize society (AO) and allocate resources to education in order to support the development of all social classes in autonomous moral judgement (CO). These strategies, if followed by democratization of the media and other social influences (EO), would probably raise the aspirations (FO) of all social groups, thereby reducing the ill effects of social class difference (DO). Further actions in democratizing the curriculum (GO), teacher behaviour (HO) and testing and grading procedures (IO) would, probably over time, serve to restructure society.

Operationally, however, the task of conducting change is not as simple. The desired moral value in social, political, economic and ethical technique has long been expressed succinctly by Rousseau (Social Contract) as follows:

"Some form of association must be found as a result of which the whole strength of the community will be enlisted for the protection of the person and property of each constituent member, in such a way that each, when united to his fellows, renders obedience to his own will, and remains as free as he was before. That is the basic problem of which the social contract provides the solution".

Thus, Rousseau is saying that the individual should be honest and obey the rule because (a) he made the rule (b) the rule protects him (c) the rule makes him free and autonomous. Yet this has been a recipe both for democracy and totalitarianism.

Some societies have adopted the Marxian perspective in the interpretation of economic and social structure and hence assume that it is not possible to institute a new moral autonomy, in

Rousseau's sense, unless the elitist social groups are displaced by an egalitarian social group. In other words, the present social class conflict must be checked by an egalitarian group whose only philosophy is to equalize all social groups.

Societies such as Cuba, Russia and China, which have attempted this, have found that the dictatorships of the proletariat, having displaced the elitist social class, have had to utilize some coercive force (whether moral or physical or both) in order to institute the new moral order. Even so, as Bowles (1971) has pointed out, these societies have not democratized their educational system, especially with regard to the selection process. Consequently, the lower social class are still weeded out of the educational process and have to take up lower class jobs by default at the "3Rs." Children are still "puppets", being at the mercy of the social and educational system and unable to grow in moral autonomy. Some societies, as Chile and Jamaica, adopted at one time (early 1970's) a socialist philosophy within a democratic political framework. A consequence of this strategy is that the middle classes have become "scared" of the popular "morality" by which "education" and "jobs" are redistributed and their flight from the society has depleted it of efficient managerial services which has ultimately led to low economic productivity. The scarcity of goods and services enables the middle classes to appeal to the lower social classes in enlisting support for the perspective that "scarcity" is caused by socialist philosophy. In Chile the midlle class has reasserted itself by military control. In Jamaica tha middle classes have won the support of the lower social classes to remove the socialist government by peaceful democratic elections.

It would seem, therefore, that a new moral education, if introduced by force, ceases to teach for moral autonomy and hence is as enslaving as the "traditional conventions" which it seeks to liberate. If moral education is introduced by a democratic process, but in a threatening manner to the current high social classes, the resulting resistance is counter productive.

Moral education should therefore begin in an unobtrusive manner with teachers in the classroom so that in an evolutionary process moral autonomous electorates (voters) and parents are produced who, on the one hand, would choose moral governments and, on the other hand, socialize their children in the family to conduct themselves in autonomous fashion in schools and in society.

However, teachers should first understand how they unconsciously perpetuate the present social class divisions and moral dichotomy (see figure 5). Parents, according to their social

class positions, are the first socializers of students. Middle class parents socialize their children in the forms of thought, "speech", "manners" and "dress" which are the main constituents of the teachers' curriculum. Lower social class parents, because of scarcity of goods and services, are compelled to use thought forms, modes of speech, dress and manners which are essentially different from that of the middle class and hence socialize their children in a different way from that of the middle class.

The teachers, as the second socializers, apply middle class curriculum to all students, irrespective of their social class backgrounds. Middle class students experience no tension at coping and teachers award high grades and praises. Such students then are given further action opportunities problems, problem solving attempts and praise and logically develop high self concepts and achieve highly. They return to society demanding high jobs, actively supporting the values and mechanisms by which they achieved. The lower social class students find it strenuous to cope with the middle class curriculum while the teachers criticize their "bad manners", "poor speech" and "shabby dress", which the teachers identify as causes for low performance. The lower class students soon feel rejected and develop low self esteem which leads to further low achievement and insults from the teachers. Their lack of success in schools is then attributed to their inborn low intelligence and compels the lower social classes to meekly accept the values and mechanisms which perpetuate the system.

The teachers, as second socializers, could counteract and correct this vicious circle by

1) Ut ilizing the child's experience as the basic for teaching the 3Rs, thereby starting each social class from his known position.

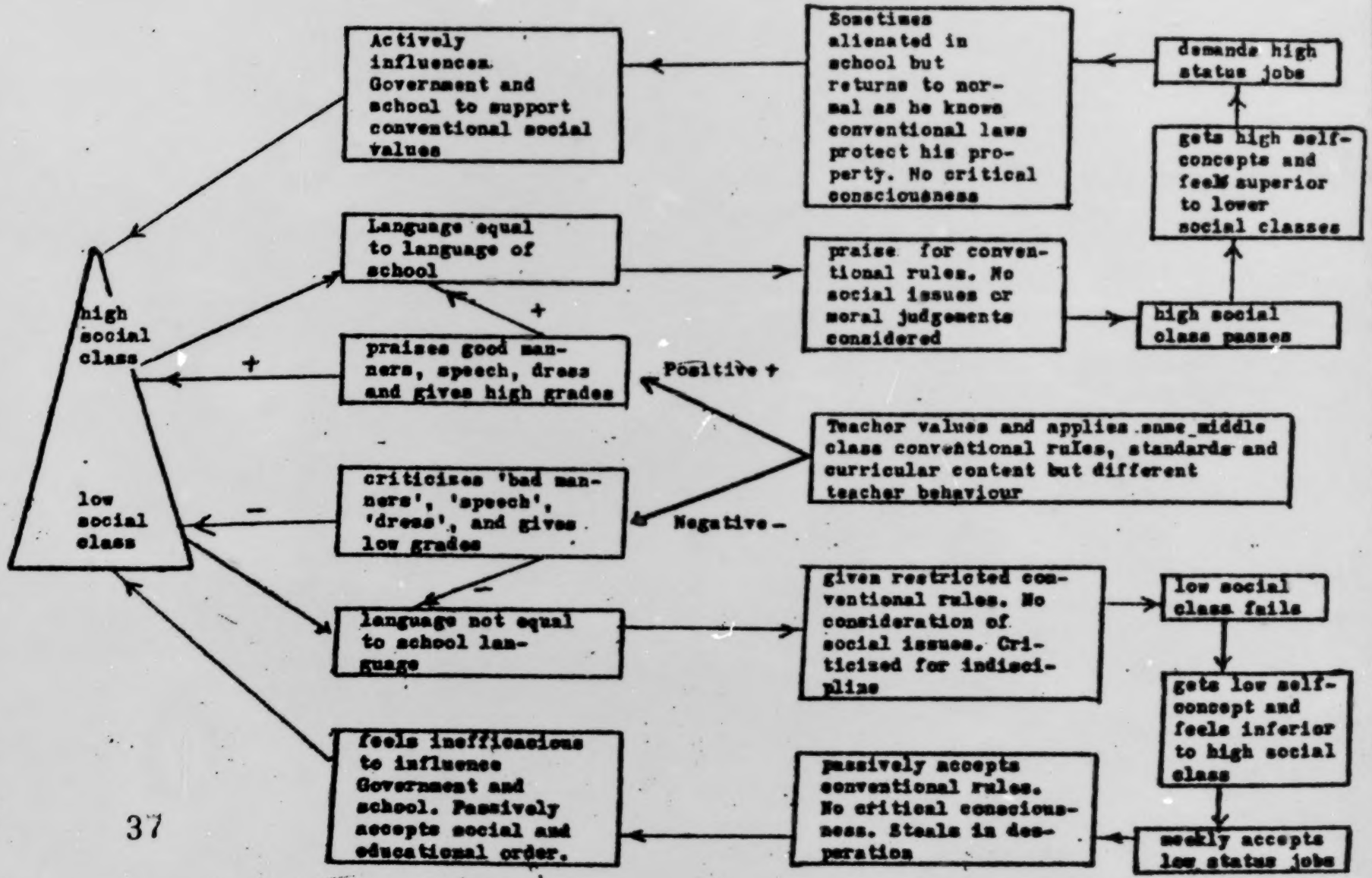
2) Accepting the thought forms, modes of speech, dress, manners etc, of each social class as different but equally good and therefore "usable" in the curriculum process.

3) Utilizing the techniques of 'application, analysis, synthesis and evaluation' (Bloom's Taxonomy) in a process of education for 'critical consciousness' (Freire, 1973).

4) Instituting democratic classrooms in which teachers (a) ask questions, allow students to answer and to question (b) accept and praise answer and questions more often than rejecting and criticising (Flanders, 1960).

5) Teaching for empathy and regard for others by democratic Processes.

Figure 5: Teacher behaviour and students social class backgrounds in moral development (see also Halsey; The Sociology of Moral Education, 1973)


high social class
low social class
+
+
−
−
Positive +
Negative −
Actively influences Government and school to support conventional social values
Sometimes alienated in school but returns to normal as he knows conventional laws protect his property. No critical consciousness
demands high status jobs
gets high self-concepts and feels superior to lower social classes
Language equal to language of school
praise for conventional rules. No social issues or moral judgements considered
high social class passes
praises good manners, speech, dress and gives high grades
Teacher values and applies some middle class conventional rules, standards and curricular content but different teacher behaviour
criticises 'bad manners', 'speech', 'dress', and gives low grades
language not equal to school language
given restricted conventional rules. No consideration of social issues. Criticised for indiscipline
low social class fails
gets low self-concept and feels inferior to high social class
feels inefficacious to influence Government and school. Passively accepts social and educational order.
passively accepts conventional rules. No critical consciousness. Steals in desperation
weekly accepts low status jobs

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PART II

MORAL VALUES IN EDUCATIONAL CONTENT. Resume of a case study in Argentina +

Introduction. Moral and Social Conscience

Morality extends to all aspects of the life of man, including the social dimension. It should determine if human behaviour is good or bad, just or unjust, useful or not so that these can be related to the values of a given society.

In order to indicate the conditioning which the social class, the socio-economic situation, the relation between power or authority and property and the teaching of religion provoke in the acceptance or rejection of moral values, a case study was undertaken in schools of distinct social levels.

In this study morality will appear as the norm which controls the behaviour of the children, of the teachers, and of the school principals. The world of the school is shown as one of the transmission systems of the values of the dominating social class, even though open to the multiple influences of the various transmission systems which exist in a pluralistic society.

1. The scope of morality in education: the role of the school in the transmission of values.

Taking into consideration the ideological structure of the society, the end purpose of the educational system is to contribute in a way that those who participate in it construct a world view and a vision of their place in that world. Thus, within the school system a specific social practice in the ideological area is developed through the formal teaching-learning process. The results of that process are behaviours and attitudes which seek to assure the reproduction or the permanance of a certain type of social relation. In the authoritarian society, the function of the educational system is more visible and expressed through administrative orders.

A study of the moral values which a school transmits converts itself into a global approach of the educational reality.

+ Centro de Investigaciones Educativas (CIE)
Buenos Aires, Argentina.

2. The Research Study

2.1. Proposal for analysis

Two fundamental questions were considered: moral pertinency (the form in which what is pertinent and what is moral are declared in educational practice) and morality and social sectors (the way in which a common moral is sustained in the distinct social sectors).

To examine the first of these questions both the educational proposal and how it functions are considered. Functioning is seen on two levels, the institutional (history of the school, building, documents, relation between the various units and the school routine) and the pedagogical (classroom and materials, documents, teacher-pupil relation periods, written work of the students).

2.2 Methodology

Because of the complexity of moral values in the adolescent age, it was decided to concentrate on the primary level, selecting the fifth grade as an intermediate point. Information was obtained from 3 researchers, each of whom spent 2 weeks in each school. This information related to curricular contents, learning situations, classroom material, valorization of the guidelines for moral education, manifestations of students on moral values and the views of parents on moral education. Interviews and observation guides were used. A picture depicting poverty situations was used as a stimulus for student compositions in all four schools.

3. Case Studies of the Schools

3.1 An educational complex - School N° 1

3.1.1 Data and history

This is a private school located in the capital city in a high socio-economic neighborhood of the residential and commercial type. The building was constructed as a school in 1926. Originally a traditional school for boys, it later incorporated girls because of the opinion of the parents and the administration. In 1977 it had an enrollment of 1,750 students attended by 2 principals, 3 vice-principals, 12 departament heads, 121 teachers, 15 administrative personnel and 33 service personnel. The school has a dining room, a cafeteria, library, clothing deposit and sporting facilities.

3.1.2 Proposal

School documents describe the philosophy as inspired by an "integrated Christian humanism" in which integrity is conceived as "the development of the human nature according to the heirarchy of values in terms of physical, utilitarian, esthetic, intellectual, moral and religious dimensions". In the development of this philosophy the school is conceived as a "learning laboratory" in a process which actively involves the teachers and the students. Cognitive and affective objectives are specified. The first refer to systematic teaching, the object of a detailed curricular plan and to the administrative mechanisms which assure a direct communication between the administration and the teachers. The affective objectives refer to human, moral and religious training. In this field religious values, personal training, relationships with friends, work habits and discipline conceived as self control are emphasized.

Within this formulaton of values, the context in which the school exists is practically not considered. The major concern relates to the functioning of the school itself and the protection of the pre-established hierarchy.

Hierarchical ranking is the base and substance of the practice of a morality which seeks to maintain and reproduce the traditions. In the case of this school we are talking of the renovation of the teaching within the context of a traditional education. Renovation exists when there is a search for efficency, as translated into systematization, planning and evaluation. Teaching is to serve as an example of this because school work is conceived as an instrument of functional discipline.

The general atmosphere of the school is coherent to the formulated proposal and this is shown as an extreme rationality by the way in which the school work is approached.

3.1.3 Classroom proposal

There exist diverse work modalities which the students might elect: morning or afternoon sessions, double schooling, boys, girls. In addition to the disciplines of language and science, there are also offered other specialities such as music, plastic acts, personal training and gymnasties. The classrooms are large and bright. In coherence with the philosophy of the school, there exists a list of pre-established topics from which the teacher should select one each week. Examples are "Offering to God my activities", "Do things without losing time", "Think and reason before I answer", "Complete my work as best po-

ssible without being reminded", etc.

The tone of the teachers' direction of students is distant. Punishments are frequent.

3.1.4 Reading material

This consists in a textbook of selected reading which are adaptations and fragments from modern and classical literary stories.

3.1.5 Written compositions

These are compositions of the students which were stimulated by visuals presented by the teacher. The first thing that is noticed in these writings is the distance which students feel they are from the realities presented in the pictures. For example, in the photos depicting poverty situations, reactions were; "those children are in Tucumán"; "up there in the north, in the mountains". Frequently mentioned is what might be called the "Christian value of poverty" "They are poor in money but rich in spirit". This permits the justification of poverty but does not justify the rich. For there are other phrases, such as: "rich people have no friends". Poverty appears as the result of the lack of personal effort. From there, the compositions go to the lyric.

For the five children inundated by poverty,
Even the rough grass gives tenderness.

3.1.6 Conclusions

The school studied in this case reasserts traditional values. They try to extract from and through education all the possible traditional values. The base of these is the value of the intellect in the context of a fundamental respect for social order.

Education should be "efficient" and thus renovated". The guarantee of efficiency is the order established by the hierarchical levels, an order which is constructed by multiplying the preservational safeguards. This supposes considerable material resources to implement the educational proposal of the school. It is an "educational community" with the cost of an "educational complex". The school is, as a result, elitist even beyond the educational proposal it sustains.

3.2 Educational Circumstances - School N° 2

3.2.1 Data and history

The subject school is a private Catholic institution located in a residential middle class neighborhood and dependent on the parish church even though in fact it is quite separated from it. It has its own building. The enrollment is 180 students, almost all from the neighborhood. One notes a deterioration in the building and in the upkeep and cleaning. The school has functioned for 15 years. Between 1975-76 there were internal conflicts which ended with the discharge of several teachers and a change of principal. In 1977-78, the new authorities had to dedicate themselves to the establishment of a new teaching team, one which would be more coherent.

The parents are present in the administrative board and integrated, theoretically, in the educational work. The rules propose that they participate in school life, take constructive critical attitudes toward it and that they increase their Christian and pedagogical training through the school. There are difficulties between teachers and parents because teachers tend to disqualify them as participants in the work of the school.

In reference to teacher-principal relations, an unresolved contradiction between authority and participation is seen. Work conditions of the teacher and the directors are unstable and determined by the quality of the relations which they have with parents. There exists uncertainty in the economic sense and salaries are in arrears.

3.2.2 School proposal

School objectives make reference to a social conscience of the "evangelical" type stressing "attitudes of permanent service, friendship, honesty, respect for others, justice and solidarity".

Also indicated are objectives at the "learning level" such as the "development of creativity, the research and study spirit, acceptance and complementary feelings toward colleagues". Care of the physical aspects of the Institute is also stressed through a detailed guide of what the student should do in diverse school situations and with indications of how he is to arrange his own personal appearance.

In practice, none of the rules are fulfilled. Teachers say they do not know them. The whole school appears to be absorbed with the institutional conflict leaving the children aside.

3.2.3 Classroom proposal

The fifth grade classroom is spacious. The learning proposal is given in long lists of objectives which appear in the daily and yearly plans of the teacher and sometimes respond to diverse learning concepts. Discipline is acceptance without critizing the established external order. "There are things which you can not do".

The development of the class indicates disorder and little work. The teacher has constantly to maintain control. There is devaluation of group work, stressing rather the individual, even to the stereotype of the "good student" and the "bad student".

3.2.4 Study and reading Material

The textbook used is well known and it presents a metaphysical image of reality giving more importance to the world than to the object. The tendency is to stress form, the language.

3.2.5 Written work

Reaction of the students to the visual pictures of poverty presented by the teacher was to separate themselves from that reality, indicating they were scenes from Africa or Asia or northern Argentina. Poverty was seen as a matter of possession. "They do not have anything". Rescue from poverty was through virtue or humility. "They will be ugly on the outside but with a clear conscience". However, some saw some hope - "it looks like the children think that some day their town will not be so poor".

The tendency to consume is clear even though in most cases it was revealed only as a desire. There are references to friendship as a virtue but these are more stereotyped.

As to models there are some references to national heroes in which a military stereotype is emphasized. References to the school tend to evaluate it as severe, demanding and boring.

3.2.6 Conclusions

The characteristic of the school is the incoherence between the offer and the needs, between the educational proposal and its implementation. The internal struggle for power does not leave time or space for an authentic educational proposal. Teamwork among teachers or coherent reflection on their own actions does not exist.

3.3 Education as apostleship - School N° 3

3.3.1 Data and history

The school is the work of Spanish missionaries who, about 30 years ago, took charge of the pastoral attention in the "bajos de Flores" zone, one of the poorest in the belt which surrounds Buenos Aires. In 1958 a school was opened under precarious conditions for children without homes. This started with 35 students but today there are 1,600 children and 55 teachers. The National Superintendency for Private Schools gives a subsidy which covers 100% of the teacher's salaries. In 1979 the village where the school is located was erradicated by municipal order which meant that a great number of families of the children had to live where they could. In turn, this means that the students have long trips to arrive at the school. The priests who direct the school have made it into a cultural center, open to the entire population.

3.3.2 School Proposal

In the words of the director, "the school was created for those who were unwanted: I want a school for those who do not have one, who always come late, for the poor"...."the activity of the school is inspired by the new educational ideas and it pretends to give a life-long education, to respond with its activities to the numerous needs of our children".

The work relates to the apostolic conception of teaching, "We are an educational community; it is not easy but we have accomplished a lot... Those who do not do it for love lose interest; this requires a great effort".

The basic element is not education as a body of knowledge which is to be distributed nor is it the development of the intellect but rather a "saving mission", that is, education saves children from ignorance, vices, the streets, sin and misery. Along these lines there remains a dilemma. What is the best education for the children? In general, the answer is somewhat superficial going above the great cracks in the social, economic and political system.

3.3.3 Classroom Proposal

Materials are scarce. Children have preference for the expressive areas and the school understands, offering a quality plastic arts workshop.

Classroom atmosphere is undisciplined, unproductive and with slow work. Almost any work task requires a preparation period almost as long as the task itself. This does not bother the teachers inasmuch as they take a protective attitude. Between teachers and students a social abysm is noted and accentuates the paternal protective attitude.

In terms of content, the educational proposal is traditional. There is cognizance that for many of the children this will be their only school opportunity so efforts are made to give them as much as possible.

The class is united. Teachers are admired, emulated, imitated.

The fundamental contradiction of the educational practice and the classroom proposal is seen more sharply in this school. One sees the prejudgement, social class distance (education is patromony of classes so it is hard to transmit it) and the affective compromise with the students and the reality.

3.3.4 Study and Reading Material

Students have no textbooks. Lessons are dictated to them. They read a series of stories in which heroes appeared; such as noble, faithful strong persons, leaders in the fight against poverty, but secluded by the needs and the misery. The solidarity, the loyalty and the nobility appear as the most projected values.

3.3.5 Written Lessons

Children clearly identified themselves with the image projected in the picture of poverty and saw it in a favorable manner. Considering the image they wrote compositions in which they stressed values such as unity, happiness, peace, friendship and even poverty as a manifestation of faith and love of God.

3.3.6 Conclusions

The proposal of the school emphasizes a Christian appreciation of poverty and sacrifice. It is a school for poor children, made by those who are capable of loving and respecting them and willing to make sacrifices for them.

From these poor children no more can be asked. The norms are minimal. The affective commitment is strong. But morality is not re-enforced with the inmediate social experience of the children nor is there an absorption of the patrimony of the class

of the teachers. The value indicators have a religious base which permits that they maintain a bridge above the waves of class differences which exist between teachers and students. Morality and religion are inseparable here.

3.4 A therapeutic community - School N° 4

3.4.1 Facts and history

This is a private school founded in 1972 by a group of parents and teachers who separated from another private school. From the beginning it has been the property of a parents' cooperative. In 1972, 1976 and 1979 there were crises in the relationships between parents and teachers. The roots of these contradictions are found, according to those involved, in the economic and administrative as well as a problem of roles. There are also unspecified references to ideological contradictions.

Finally, the conflicts appears to present themselves as a power struggle which pits a group of parents from the upper range of the middle class against teachers from a lower socio-economic level. Here originate diverse judgements on the state or condition of the other group.

3.4.2 School Proposal

A "body of ideas of the educational community" defines the school as a place "where teachers and parents share the educative task". This is seen as something quite exceptional, talking of a "distinct education, of a "distinct experience" including establishing "acclimitization zones" for the children who come from "outside".

There is an emphasis upon the importance of student participation, including the discussion of disciplinary measures. Religious values are not stressed but they live in an atmosphere of respect for others.

In the general environment of the school a climate of self-assertion dominates, almost a therapeutic community. The possibility of promoting a social conscience goes to a second level. An example of this is the absence of limits for classroom or recreation hours. Children leave for the "patio" when they want. The expressive is greatly valued.

3.4.3 Classroom Proposal

The fifth grade consists of 9 students, 4 girls and 5 boys. The classroom is small and decorated. The learning proposal tends to support values such as cooperation, self-evaluation, creativity and integrated expression.

In terms of the pedagogical work, the tendency is toward individual treatment for each child, group work, expressive task, a continous evaluation and valorization of expressive and socio-emotional merits as well as the intellectual.

They say that the identification models for the group are in the teaching unit even though it is recognized that the television heroes are a stronger force.

They expect that the school will produce a creative person, self-critical, critical, with confidence in himself and capacity for correct expression.

The attention of the teacher is almost maternal and therapeutical. Children appear like brothers fighting for the attention of the mother. The group hardly functions as a group. There is no interaction, all of the students act in relation to the teacher.

3.4.4 Reading Material

This is recommended by a specialized bookstore and the teacher complains of the difficulty of the language and that reference is made to places which are unknown to the children.

3.4.5 Written lessons

The work of the children is far below the expressive level which the proposal claims. With the picture on poverty the majority of the children reacted with pity, disqualifyng the other, locating them on an inferior level. In other cases, proverty has an esthetic value. Only twice did there appear a reference to friendship. It is like they face a world which is not their own, that this frightens them and, in some cases makes them mad.

3.4.6 Conclusions

It appears as if the school is characterized by the following:

- idealization of the children
- the educational community as therapeutical
- closure to the outside world
- the group is an instrument of individual training or development
- elitism.

4. General Conclusions

Each case is shown as a specific educational proposal defined in terms of the social sector to which each school attends.

From these experiences a "common moral" is formed which is sustained in diverse ways by the different committed social groups. Uncollected life experiences appear as well as ideas which are not implemented.

Each school is defined as an "educational community" a conception in which there are common as well as variant components which reflect what might be called a "middle class moral" with its religious and political formality, conservation of the status quo, voluntarism, social mobility, elitism, order, organization, power and authority.

It is very clear that within the school patriotic and religious values acquire a strong formal importance. These values are developed and centered upon the wealthy family and from there an educational system which, to a great extent, signifies a passive or active acceptance of the standards.

Priority is given to those elements which assure the maintenance of the system. The valorization which results defines a moral in which power is the legitimate authority, voluntary actions and upward mobility is just, poverty is a virtue, wealth is an obligation, the social order is that which exists. This moral acquires specific qualities according to the social sector which gives it support. It is deformed, re-enforced in some aspects, polished in others according to the breaking points which provoke its development.

PART III

Moral Education and The Curriculum Process. Resume of a Case Study of Jamaica +

1. Conceptual Framework

In relation to what is said in this study, morality refers to the distinction between good and bad actions according to universal principles validaded by experience and individual conscience. "Moral education is such only when it prepares children to make their own moral decisions on the basis of criteria and when it trains them to act in the context of these decisions".

Two perspectives exist for moral education: the conventional and the evolutionary. The Jamaican primary school curriculum will be analized using these two reference terms.

The first of these perspectives puts the accent in accomodating to certain behavorial norms. The second stresses the strengthening of the self as a fundamental to moral autonomy. It appears, however, that moral conduct is manifested in moral judgements of a high level only when there also exists a high self-concept and, as a result, the individual is dynamic, flexible, autonomous, rational, altruistic and responsible. Moral development is also influenced by social differences. (See figure 1).

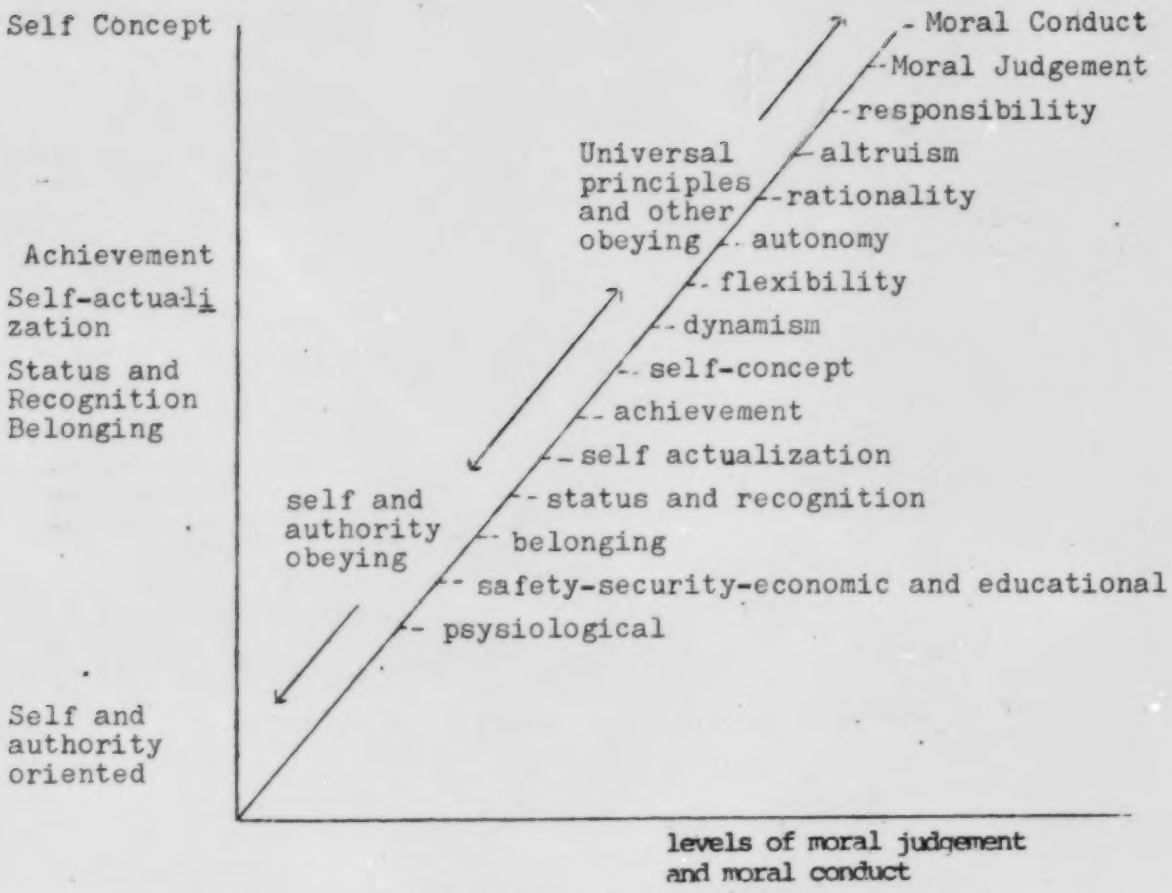
2. Moral values in the general educational objectives in Jamaica.

An effort is made to see if the moral values indicated in the general educational objectives in Jamaica reflect a conventional focus of moral education, with a low level of moral conduct, or the evolutionary focus, with the application of moral judgements in the practice of moral behavior. The following sources are used: historical roots; the textbook "New deal for education in Jamaica" (1966); the "Report in-depth of primary education in Jamaica"(1974); the "Five year education plan (1978-83)"; and the social and political situation. (See table 2).

2.1 Historical Roots of Moral Education

It would appear that after the emancipation of the slaves in 1838 the Jamaican educational system was oriented to socialize the "free work" with a low level of conventional moral values and to turn off the critical awareness of the ex-slaves. The general proposal was to fix the negroes in a service position, subordinated, before the landed whites. This statement is based in several documents which refer explicitly to the pacifying role and trainer of useful submissive workmanship which corresponded

+ Ganga Persaud and Trevor Turner.



Figure, 1: A Developmental Perspective of Moral Judgement and Moral Conduct.

Table: 1. Comparative Review of Evaluation of Moral Education

Moral Concepts	Historical Roots	New Deal	Report Indepth	Five Year Plan	Social Ferment	
		1966	1974	1978	Trad.	Dev.
Self concept	Explicit low	Implicit high	Explicit high	Explicit high	Imp.- low	Explicit high
Dynamism or Activism	Exp.-low	Imp.-high	Imp. - high	Exp. - high	Imp.- low	Exp. - high
Flexibility	Exp. - low	Imp. - high	Imp.- high	Exp. - high	Imp.- low	Exp.- high
Autonomy Independence	Exp. - low	Imp. - high	Imp. - high	Exp. - high	Imp.- low	Exp. - high
Rationality	Exp. - low	Imp. - high	Exp. - high	Exp. - high	Imp.- low	Exp. - high
Altruism(Sharing)	Exp. - high	Imp. - high	Exp. - high	Exp. - high	Exp.- high	Exp. - high
Responsibility	Exp. - High	Imp. - high	Exp. - high	Exp. - high	Exp.- high	Exp. - high
Moral Judgement	Exp. - low	Imp. - high	Imp. - high	Exp. - high	Imp.- low	Exp. - high
Moral Conduct	Exp. - high	Imp. - high	Exp. - high	Exp. - high	Exp.- high	Exp. - high

Exp. = Explicit ; Imp. = Implicit ; Trad. = Traditional ; Dev. = Developmental .

to the education.

Religious teaching in this period had a similar orientation. The definition of what is good and bad in values and behavior was made with the white culture and oriented towards the maintenance of their domination. The educational system was strongly elitist; secondary education was closed for negroes and people of color. Nevertheless, the system did not reach its objectives of inculcating in the young people this moral of submission and it was producing a mass of discontented people separated from the school. In 1879 reference is made to a "state of neglect of a great proportion of the young people of the lower classes". In 1895 the respective school regulation was revised to specifically include moral teaching. The values which should be taught were reverence to God; trust; honesty; obedience to the parents, to the teachers and to authorities; love of the country; industry; temperance; respect of yourself and others.

To teach these values histories, biographies, maxims, proverbs and verses from the Bible were used. With everything the basic principles of a different moral for whites and negroes was maintained with the result of the continuance of the situation of leaving behind the negro masses, which later led to an open rebellion.

2.2 The "New Deal" (1966)

The "New Deal" (1966) recognized the fact that education had created a schism in the society and that the social and economic causes should be removed from education if it is desired that the lower classes cooperate with economic development. "Education should unify the society instead of dividing and stratifying it". Nevertheless moral educational goals were not specified; it appears that they were implicit in conventional values such as honesty, service, loyalty, tolerance and cooperation.

2.3 "Report In-depth of primary education in Jamaica"

The fact that adequate objectives for primary education were lacking is shown in this report as the following stipulates:

- Deliver learning tools.
- Stimulate mental growth.
- Help in character development.
- Teach to work cooperatively with others.
- Promote physical health.
- Teach to understand their own social responsibilities.
- Develop positive attitudes about work.

- Give opportunities for aesthetic development.
- Help to develop creative forms of recreation.

2.4 "Five-year education plan (1978-1983)", January of 1977.

An educational philosophy clearly oriented to the creation of an egalitarian society based on social justice and equality of opportunity is clearly defined. Education should train the citizens to produce desirable changes in the social, political, economic and cultural development of the nation and assure the participation in these actions. Different general and specific educational objectives are specified:

- Adquisition of basic abilities.
- Adquisition of a confidence in one's self.
- Appreciation of work. Search for excellence.
- Critical and creative thinking.
- Community feeling and cooperative spirit.
- Giving value to the participation in economic productivity.
- Adapting to changes.
- Development to artistic talents.
- Equality of educational opportunity.

2.5 Social and Political situation

There are two opposing concepts of moral behavior at present in Jamaica. Employers still tend to demand "desirable work habits" in their employees. A social policy of the government requires that there be employers and employees capable of self-perception, dynamism and social cooperation.

2.5.1 The concept of moral obligation of employers.

This is translated into a list of "appropriate work attitudes":

- Initiative and self discipline.
- Ability to express one's self adequately.
- Desire to learn.
- Desire to work.
- Trustworthiness.
- Punctuality.
- Willingness to receive and understand orders.
- Consciousness of production and of quality.
- Respect for equipment and upkeep.
- Courtesy with the public.
- Tolerance toward other workers and supervisors.
- Understanding of the relations between workers and employers.

- Understanding of work management.
- Understanding of the role of work in a developing economy.

2.5.2 The Government's concept of a participative morality

The concept is defined in terms of four objectives for the educational system:

1. Self-confidence, individually and collectively.
2. Cooperative social spirit.
3. Acceptance of a work ethic.
4. Capacity of self-perception.

2.5.3 The concept of human development of the Board of Churches of Jamaica

The Board of Churches of Jamaica view moral education from the point of view of human development: "the educational role of the Board of Churches of Jamaica... is to guide our people and work for the establishment of a type of society which offers to each Jamaican the opportunity to live a decent life and to develop himself morally, spiritually and culturally". The fatalist focus advocated by the churches before emancipation has been discarted.

3. Moral Education in religious education: the "compendiums".

In table 2 a general vision is given in that moral values and grades of explicity and stress in the goals, contents and activities of the different primary school years are shown.

3.1 The process of compromise in the classroom

Starting in 1975, the Ministry of Education has been revising, along with the other disciplines, social science and religious education. They have divided the objectives between those which stress knowledge, abilities and attitudes. They have specified activities for students and for teachers. They have maintained the tone and the theme focus.

3.2 Observation of a sample class: II grade

Lesson plan of the teacher:

Objective: Demostrate to the children how the young man of history might be.

Table 2: Moral Education in Aims, Content and Activities by Grade Levels

Moral Concepts	Aims						Contents and Activities					
	1	2	3	4	5	6	1	2	3	4	5	6
1. Self-Concept	EH	IH	IH	I	IH	IH	EH	EH	EH	EH	EH	EH
2. Dynamism-Activism	IL	IL	IL	IL	IL	IL	IH	IH	IH	IH	IH	IH
3. Flexibility	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL
4. Autonomy	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL
5. Rationality	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL
6. Altruism-Sharing	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
7. Responsibility	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
8. Moral Judgement- Critical Thinking	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL
9. Moral Conduct Honesty, Service	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
10. Egalitarianism	EL	EL	EL	EL	EL	EL	EL	EL	EL	EL	EL	EL

E= explicit, I= implicit, H= high, L= Low

Activities:

a) History of the feeding of 5000 people (Juan 6, 1-14).
b) Discussion of how happy the child was when he offered his meal and how Jesus showed his concern for hungry people.
c) Discussion of why the people did not waste the meal.
d) Use of charts to demonstrate this.
e) Role playing.

In the development of the class it was observed that there was not, in the students or in the teacher, a moral judgement in terms of a critical appraisal which involves analysis, synthesis and evaluation. The students depended upon what the teacher considered a good moral conduct. There was a low level of dynamism, flexibility, independence and autonomy.

According to the "Report In-depth (1974) the importance which the teachers give to religious education is the following: of the 408 schools which answered a questionaire, 10 placed religious education in first place, 7 in second, 15 in third, 41 in fourth, 64 in 5 and 54 in sixth.

3.3 The revisors of curriculum and moral education

A tendency is observed in the teacher's classroom plans to specify moral education objectives, catagorizing them in knowledge, abilities and attitudes and to program their classes using contents and specifying the activities of the teacher and of the students, in addition to the references and evaluation. The "Report In-depth" refers to the low efficiency of this focus of moral education because the social adjustment now "depends on the behavior of the teachers and of the others with whom the student interacts". This leads one to think that religious education should clarify its objectives in terms of moral education.

4. Moral education in the "compendiums" of social studies

The explicit intention of the "compendiums" of social studies in grades 1 through 6 appear to be to dig into the historical roots of the moral behavior, initially based on the necessity of obeying their own needs and the authority and to develop a new route for moral behavior based on moral judgements which combines with the autonomy and the needs of others.

4.1 Moral concepts: Comparative analysis of objectives, Contents and activities for grades 1-6.

These are specified in table 4.

4.2 The process of accommodation. Teaching today

In spite of the emphasis placed on the positive dimensions of moral judgement and moral behavior by social studies in grades 1 through 6, it is doubtful if the actual teaching and learning process promotes these goals. As stated in "Report In-depth", "Your (students) critical faculties, your natural curiosity, your creative talents frequently are swept away by the classroom work". Observations made in the classroom demonstrate this; the activities tend to accentuate the teacher' concept instead of motivating the initiative and spontaneous reaction of the children.

5. Moral education and the timetable of the classes

If one thinks that religious education and that of social studies should influence the moral development of the child, is not the time which they have for these subjects too short? In table 4 a model of the time distribution proposed by the Plan quinquennial (1978-83) of the Ministry of Education is given.

6. Influences of the school, the social and natural environment and the development of the moral behavior of the students, grades 1-6.

The characteristics of the school are measured in terms of "open schools" and "closed schools". The "open" permit the participation of students and teachers. Students see the teachers as persons with whom they can share. The "closed" do not permit this participation and the students strongly criticize their teachers.

The social structure is expressed in terms of the grade of urbanization of the communities and the occupational status of the parents.

Aspects selected for moral development are: self-concept, activism, tolerance, trustworthiness and cooperation.

Table 5 shows the mean values of these aspects for social structure and characteristics of the school.

Table 3: Levels of Moral Education in Aims, Content and Activities by Grades

Moral Concepts	Aims by Grades						Content and Activities by Grades					
	1	2	3	4	5	6	1	2	3	4	5	6
1. Self concept	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
2. Dynamism	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
3. Flexibility	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
4. Autonomy	IH	IH	IH	IH	IH	IH	IH	IH	IH	IH	IH	IH
5. Rationality	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
6. Altruism	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
7. Responsibility	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
8. Moral Judgement	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
9. Moral conduct	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
10. Egalitarianism	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH

EH= Explicit High; IH= Implicit High

Table 4

Curriculum Offering and Time Allocation

Curriculum Offering by Subject Areas and Related Activities	Allocation of Time per week to Activities (in minutes)		
	Grades 1 & 2	Grade 3	Grades 4 & 6
Language Arts	675 (45%)	600 (40%)	525 (35%)
Mathematics	300 (20%)	330 (22%)	345 (23%)
Social Studies	60 (4%)	90 (6%)	105 (7%)
Science	60 (4%)	90 (6%)	105 (7%)
Physical Studies/Health Education	90 (6%)	90 (6%)	90 (6%)
Music	60 (4%)	75 (5%)	75 (5%)
Art/Craft	60 (4%)	75 (5%)	75 (5%)
Religious Education	60 (4%)	60 (4%)	60 (4%)
Supervised Rest or Quiet time	75 (5%)	- -	- -
Supervised Private Study of 'Homework'	- -	30 (2%)	60 (4%)
Miscellaneous Activities Clubs, leisure time activities, patriotic ceremonies and observances	60 (4%)	60 (4%)	60 (4%)
Total	1500 (100%) mins	1500 (100%) mins	1500 (100%) mins

Source: Five Year Education Plan, 1978-83, (p.59).

Table 5

Selected Aspects of Moral Development in Closed and Open Schools. Levels of Parental Occupational Grading (SES)

	Closed		Open		
	Selected Aspects of Moral Development				
Occupational Levels	N	X Score	N	X Score	t Value
0. Unemployed or missing	14	15.680	16	21.668	- 6.45
1. Unskilled	73	15.047	72	23.664	- 19.88
2. Semi-skilled	74	15,671	104	22.757	- 16.67
3. Skilled	369	16.266	316	23.021	- 24.69
4. Highly skilled	127	16.266	189	22.653	- 20.58
5. Lower professional and managerial	35	17.884	36	22.436	- 8.95
6. Higher professional and managerial	21	17.375	31	22.741	- 6.74

t value between two sets= -42.36

7. View of the results of moral education

These are considered from the points of view of the students, the teachers, the parents and religious leaders and young people. Students in grades 1 and 6 tend to reflect the guidelines of moral behavior which they receive from the church, parents and friends. Teachers and the parents of different social levels tend to give a social class perspective to moral development of the young.

7.1 The influence of the school

To a sample of students of grades 1 and 6 in one urban and one rural school a questionaire was presented with various situations of moral dilemma in which there was a conflict with a rule of general moral order. To evaluate the results students were grouped as follows:

1. Students who did not try to break the established moral rule.
2. Students who did not do it because it had not been modified by the authorities.
3. Students who applied or left aside the moral rule after thinking about it.

The results appear in table 6.

Table 6

Levels of Responses to 7 Moral Dilemma Situations: Grade 1 vs. Grade 6.

		Levels of Moral Reasoning					
	N	1	%	2	%	3	%
Grade 1	40	141	(50.36)	72	(25.71)	67	(23.93)
Grade 6	40	98	(35.00)	53	(18.93)	129	(46.07)

7.2 View of the students of the role of the parents, the Church and the moral educational media

A selection of answers to a questionaire are included.

7.2.1 View of the students of 1 and 6 grades of the stimulus of the parents with reference to moral conduct

"Protect me and I'll be a good boy"
"Not have bad company..."
"Have good manners, speak adequately..."

7.2.2 View of the students of the stimulus of the church on moral behavior (grades 1 and 6)

"I learn about God"
"Do not eat in the church"
"Jesus died for me"

7.2.3 View of the students on the stimulus of their friends on moral conduct

"We should love one another"
"Don't fight"

7.2.4 View of the students on the stimulus of the communication media on moral conduct

They made a heirarchical list of television programs:

"Simon Templar"; "Incredible hulk"; "Hulk-monster"; "Geni"; "Flipper"; "Little house on the prairie"; Miss Lou"; "Cartoons"; "Where its at" and movies.

7.2.5 Opinion of the students on the order of influence

The following are typical orders of influence:

1. Parents, grandparents, church, other relatives, television.
2. Parents, church, relatives, others.
3. Church, grandparents, others.
4. Church, parents, grandparents, uncles and television.

7.2.6 View of the church, youth clubs, the parents and the teachers on their efforts to influence the moral behavior of students in grades 1-6 and their opinions on the grade of success

Table 7 shows the results of interviews.

Table 7

The Views on the Efforts of the Church, Youth Clubs, Parents and Teachers to Influence Students Moral Conduct and the Relative Success

Groups	Effort to Promote Honesty (representative views).	Degree of Success	Reason
1. Teacher of High SES School (n=17)	(a) instil the effect of a little stealing now, on later life (b) allow them to trust themselves by marking own books, etc.	majority of cases	They tend to be a little dishonest and this is normal
2. Teacher of Low SES School (n=11)	(a) by relating religious education to behaviour	Partly	Most children from poor homes have needs which cannot be satisfied
3. High SES Parent (n=17)	(a) encouraged not to be dishonest through counselling and example in the home (b) Teach virtues of sharing and cooperation	almost fully	Children have needs and if goods are not available they might 'take' something.
4. Low SES Parent (n=11)	(a) Told not to be dishonest (b) scolded, punished sometimes	a little because majority are dishonest	That's how children are Children are ill-mannered

Groups	Efforts to Promote Honesty (representative Views).	Degree of Success	Reason
5. Church (n=7)	Spiritual training Preach against inmoral acts	Fully	home training in Christian Principles, support Church. I agree children of good behaviour come to church.
6. Youth Clubs (n=5)	(a) Youth Officers give talk on how to live up to Moral Principles. (b) 'straight talking' (c) encouragement (d) involvement in activities	Partly	They have wants but scarcity forces stealing.

8. Conclusions

The end goal of education in the period inmediately after the emancipation was to socialize the children of the negro masses to accept a place of servitude in the plantation system. Obedience, honesty and altruism toward the white landowners were indicated.

Various changes in the "compendiums" of religious education have explicitly insisted in altruism, honesty and the respect and cooperation of one with another. Diverse activities are employed to introduce these values. A tendency of the teachers to define what they felt was "good behavior" was observed. The activity is used more as a tool for presenting a form of behavior rather than a base for dialogue. It is doubtful that there is a promotion of dynamism, flexiblity, autonomy and moral judgement in an explicit manner.

The "compendiums" of social studies closer reflect the dynamism and critical awareness promoted by the Plan quinquennial of education (1978-83). Nevertheless, it appears that the teachers do not do the same in practice.

At any rate it is of great significance for Jamaica because this Plan quinquennial has cut, in the last quarter of the 20th century, its connection with the educational goals of the economy of plantations and has conscienciously embarked on an education which promotes moral judgement, autonomy, flexibility, dynamism and responsibility in the application of moral behavior.

8.1 Philosophical support

The best objective of education is the promotion of the intellectual development of the young.

Intelligence and democracy are interactive.

Moral value might be reached only by critical thinking; this thought is the best guarantee of continued growth.

The following 6 steps are proposed for teaching oriented to moral development:

1. Structural conditions. Use of democratic structures in the school.

2. Orientation of beliefs. Teachers should demonstrate their faith in education.

3. Analysis of situations and solutions by democratic participation and participatory research.

4. Development of the students capacity and techniques in the selection of the relationships between means and ends.

5. Development of forms and techniques of rationalization in the students.

6. Development of habits and capacity to evaluate the relations betweens means and ends in the students.

Moral Values in Educational Content. Resume of a Case Study in Uruguay +

1. Theoretical references

1.1 Explanation of Terms

The term "values" is understood as the certain "intangible quality of things" which makes them "valuable". When the receivers of these qualities which we call "values" are not things but people, then we are confronted with a "moral value".

In the general sense, the moral consists of the combination of the human actions. Moral systems is understood as the principles on which the value of these customs is founded. Thus a moral value implies a judgement over a human action. Moral values are personal and have an obligatory aspiration or effect. Their appearance is sometimes explicit and they are transmitted explicitly, but at other times the moral contents appear in an implicit form.

In this case study the moral values explicitly formulated in formal education are considered and those which, without having the same explicit gradation, underly the educational environment. The degree of clarity with which moral values appear in the documents used in this study is variable, thus making it sometimes possible to achieve better precision than at other moments.

1.2 Bases for the formation of moral values

The study tries to appraise:

a) How these values are elaborated and inculcated through primary and secondary education, and
b) What scope these have in the historical context and in the present Uruguayan reality.

According to Piaget, there are elements to consider in the transmission of moral values to children and adolescents. For example, how in personal awareness in relation to the world and to people realized and how does this becoming aware influence the creation of a system and the development of social conduct? All

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of this signifies that the assimilation of a moral system is based on the relation between persons with mutual respect.

1.3 Formation of moral values

The child is capable of elaborating a moral criteria according to the pace of his own evolutionary process. However, sometimes the moral given by the adults "falls back" upon the child thus ignoring this process. If this happens it could hold back the social evolution of the child and introduce in him two uncoordinated moral forms. Frequently, education-formal or non formal- tends to reinforce the feeling for unilateral respect of the child for the adult but as an obligatory norm. This determines, in the long run, that many of the moral consciences formed with the traditional teaching methods possess formal characteristics which have not overcome the confusion of seeing the moral as a norm external to the person.

1.4 Moral maturation and the sense of cooperation

It appears indesputable that action preceeds whatever form of thinking. This, on the moral plane, signified that all change or progress in moral conscience should be formed in the practice of the new moral attitude to be developed. Education should, therefore, give life to the moral values more than merely provide for a conceptual or curricular transmission of them.

One has to pass from unilateral respect and the coercion of the law to mutual respect and a sense of cooperation, from moral heteronomy to moral autonomy.

In the evolution of the moral sense of the child, the rigidity of the earlier stages gives way to the acceptance of human nature in relation to norms, which acquire value insofar as they are acceptable for those to whom they are directed. The same occurs with the idea of justice, until the appearance of a mature conscience of equity.

2. Historic development of education in Uruguay

2.1 General background

Some broad guidelines for the study are presented. These appear to be important because:

a) The formal educational system has broad coverage.
b) Secondary education has had a strong development since the second decade of this century.

c) Uruguay is a country of immigrants, who have adapted to the country to a great extent because of the formal educational system.

2.2 The colonial stage: 1726-1830

This started with the founding of Montevideo as a strong city. Education is in the hands of religious congregations which are centered in the Spanish medieval schemes. The educational situation is unstable, precarious.

2.3 The forming of the Oriental State: 1830-1903

Uruguay becomes independent after 20 years of struggle. Primary education is quickly installed despite limitations for lack of resources. The system is not organized nor coherent but it has the rhythmn of the vocational educatores of the period.

In 1877, during the government of Latorre, the first legislation concerning primary schooling was passed. This was the school reform of José Pedro Varela.

Secondary education took longer to be organized. In 1885 legislation on its organization was passed, making it dependent upon the university, a situation which lasted until 1935.

Higher education was organized in 1833 but did not begin to organically function until 1849. Until the beginning of this century it consisted of faculties of law and medicine.

2.4 The organization of the Oriental State: 1903-1938

Primary school covers the entire country. In 1930, 70% of the school age population attend school on a regular basis.

The ideas of Varela are consolidated. Secondary education is developed in the School of Arts and Occupations. Night classes are created for adults. Secondary education becomes independent of the university. University faculties are increased.

2.5 Uruguay after the war: 1939-1973

These are moments of great creativity and development in primary education. In the decade of the 1950's the illiteracy rate is reduced to less than 9%. Secondary school is also expanded and the basic cycle (first 3 years of the "bachillerato") is made compulsory. The university has more than 20,000 students.

3. General educational goals and the particular goals of primary and secondary education

3.1 Background

In the Report of the state of education in Uruguay written in 1963 by the "Comisión de Inversiones y Desarrollo Económico (CIDE)", among other things, the following goals of primary education, urban schools, were indicated:

- secure the personal responsibility for goodwill, liberty and culture.
- cultivate individual and social value or worth.
- strengthen the family.
- fight against prejudices.
- train the child as a citizen of a democracy.
- develop consciousness of nationality, independence and human togetherness.
- training in the reflection and the selection of important values.

For the rural schools:

- strengthen the family and social togetherness.
- fight against social vices.
- fight against the preconception and the fear originating from superstition.

3.2 Valuative contents in the context of the general education law

In 1973, law 14101 reformulated the educational goals, underlining the following:

- take care of moral and civic training.
- instill respect for the conviction and beliefs of others.
- create active awareness for the defense of the national sovereignty.
- stress family values.
- develop awareness of nationality.
- train the child as an active citizen of a democracy.
- fight against prejudices and social vices.
- educate the character, the free expression of thoughts and respect for the ideas of others.

Directors of educational establishments are charged that they take into account the existence of "pernicious environments, troubles, dangers and corruption situated in the area of influen

ce in the establishments".

3.3 Guidelines of the educational policy

The underlying philosophy in the educational policy defined in 1973 makes reference to the need to "restructure the educative regimen in order to adjust it to the demands of the historical moment within the traditional style of the oriental life". This restructurization adjusts to principles such as the following:

- reference to the needs of the employment and job market.
- adjusting to the characteristics of the development of the students.
- implementing an interconnected system.
- specialization and progressive diversification.
- guarantee of equality of opportunity.
- obtaining a priority for education.

3.4 Evaluation and norms

Curricular programming is for a common basic cycle and for a diversified "bachillerato". The first stresses that the student accedes to logical thinking, complete knowledge base and is formed as a citizen in terms of national symbols and positive work attitudes. The second is oriented at the continuation of the human and technical training in order to arrive at the university.

3.5 Fundamentales of the actual educational policy

The training aspect receives more emphasis than the instructive part. With this it is intented that the creation of moral values be accentuated. These moral values are defined in terms of the strengthening of the "pacification which began in 1973 through adequate reordering of the entire national educational system and at the same time structuring plans which assure the integrated training of the Uruguayan man of tomorrow. International marxism has made of its dialectic a doctrine. Only with the strength of another doctrine which is authentically our own can we face and eliminate it in the classroom".

Here we have the bases of this thinking which the Armed Forces has taken as a principal so that education in the country can be a national reality: education, immersed in the general situation of the country, should be at the service of an independent Uruguay which directs the national welfare". The end goal of education is the training of the "Uruguayan man", so that some principles can be established:

- Train for a responsible liberty in function of the common good.
- Attend to a philosophical political orientation in accordance with the Uruguayan nationality.
- Develop the honor, dignity and patrotism.
- Strengthen the family.
- Create conscience for the defence of national values.
- Offer opportunities of access to the culture, with order and discipline.
- Develop natural faculties of the mind and body.
- Structure an ordered educational system.
- Evaluate in a permanent manner.

3.6 Structure of secondary education in the Plan of 1976

Common basis cycle of three years.

The "bachillerato" is diversified with humanistic, scientific and technical orientations. In the fifth year biology is added. In the sixth year of the humanistic orientation there are options of law and economy; in biology options of agronomy and medicine; in scientific orientation options of architecture and engineering.

4. Dispositions of moral values contained in some normative documents

4.1 Ordinance concerning the qualification of private educational institutes

In this is indicated as causes for the "revoking of qualification", among others when an institute carries out actions and propaganda contrary to the national sentiments and the current institutional organization, and when it hosts manifestations against good customs.

4.2 Statutes which regulate the activity and access to positions as teaching functionaries

To take the position of teacher, one must:

- Be accredited in mental and physical aptitudes,
- Formulated a declaration indicating the "adhesion to the republican system instituted by the Constitution of the Republic", that he does not belong to "social or political organizations which, through violence,... tend to destroy the fundamental bases of nationality; and the rejection of regimes who have this doctrine as their end".

4.3 Teacher training

Among others, the following objectives are indicated:

- That the future teacher be aware of the values which sustain the western culture.
- That he be efficiently trained.

5. Analysis of curricular contents and time distribution of moral education at primary levels

5.1 Primary education

In relation to moral and civic education there exists one classroom hour per week evaluated by "occasional and free" themes. The contents are:

For 1st. and 2nd. years

In the school: friendly and respectful treatment of teachers and school personnel; equality among companions; help the companion; gracefulness in play and in work.

In the family: help and obedience to parents; cooperation.

In the treatment of elders in the public streets: cordial and friendly treatment of older people and with policemen, defenders of order; respect for the transit rules and of common things.

Third year

Social duties: helping cooperative children organizations; good use of common property; complying with regulations; correction of manners.

Respect for elders: patriotic heroes, social workers, army and police, workers and laborers.

Fourth year

To the earlier contents is added the organization of the country.

Fifth year

Additions: conquests of man in moral and social matters; Uruguayan political organization.

Sixth year

Additions: religious and political tolerance; principles of Varelian education; universality, obligatority, gratuitiness and sex secularism.

5.2 Basic secondary education

Moral and civic education is given 2 hours weekly in each year of the cycle.

5.3 Revision of curricular plans in the primary level

This began in 1980.

6. Evaluation Forms applicable to students in secondary education

6.1 Discipline regulations

These are established as "obligations of the students":

- Dress with respect.
- Have respectful attitudes and manners.
- Treat others courteously.
- Observe order and righteousness in the classrooms.
- Attend what corresponds.
- Comply with dispositions of authorities.
- Act with sincerity, loyalty and personality.
- Act truthfully.
- Maintain a respectful attitude of the individual and social moral.
- Respect the companion.
- Respect the authorities.
- Maintain the original authenticity of the documents which are given.
- Contribute the maintenance of order and discipline.
- Avoid proselytizing activities or agitation against the security of the State.
- Avoid forms of physical or moral compulsion.
- Do not participate in unauthorized public acts.
- Do not put up countersigns.
- Do not participate in the occupation of buildings.

6.2 Ordinance N° 31

In the evaluation chapter administrative instruments for the grading of students in behavior, performance and punctuality

are established.

7. Some factors and socio-cultural environmental agents which influence the moral training of the young

a. General estimation

In interviews of teachers and school directors the ineffi ceincy of the transmited values in the school in relation with the enormous value stimulus which children receive from the communication media appeared as a constant.

b. Results of the questionaire

What has been said is corraborated by the results of a questionaire done with 80 students of the fifth and sixth grade of the diversified "bachillerato" (between 16 and 18 years of age). Some results:

Question: In general, does the communication media colla borate in a positive way in the moral training of the young?

Answers:

32.5% Yes
33.75% No
28.75% Under some conditions
5% No answer

Question: Indicate, according to the priority in which you believe they are transmitted in television programs, three of the following values:

- solidarity
- aggressiveness
- respect for others
- abandonment
- competitive spirit
- love for work
- predominance of the strongest
- cooperative sense

Answers:

Aggressiveness:	mentioned by	76.25%
	1st place	55.74%
	2nd place	29.50%
	3rd place	14.75%

Predominance of the strongest: mentioned by 62.50%

1st place	28.00%
2nd place	46.00%
3rd place	26.00%

Competitive spirit: mentioned by 56.25%

1st place	24.44%
2nd place	33.33%
3rd place	42.22%

Assigned no value: 6.25%

7.1 The role of the church

If it is true that in Uruguay the Catholic church does not have a massive influence, in relation to education it is important with 199 schools, to which could be added 12 protestant schools. In 1979 a revision of the pastoral mission was done in the religious schools of the country, stressing orientations such as the following:

- Man is "a growing person, protagonist in his own history, integrated with the reality, capable of making the presence of Christ felt among and between man and events". As value indicators appear: poverty, availability, solidarity, justice, liberty, responsibility, happiness, realism, criticism, creativity and the integration of the community.
- The person is of value himself. In the consumer society in which we are emerged, the person is valued more for what he has than for what he is; for his productivity and success. There is no critical spirit in this society. There exist egotistical attitudes which do not permit communication.
- It is necessary to attend a "youth without a frame of reference of values", whose interests are disconnected with those of the adults, who shows insecurity when facing the expectations of the environment, thus causing a reaction of evasion.
- One has to correct defects of the educational policy which "limit the free and efficient execution of the educational work because of the massification of the teaching, the primacy of the interests of the state in education, the coercion of private initiative, etc".

With a questionaire in a Catholic school in Montevideo they obtained opinions that the values were not sufficiently explicit, the family and the environment present deficiencies and there is a wide difference between the attitudes of the young in the school and those that are outside.

8. Estimation of the results of moral education from the point of view of the students themselves

8.1 In the primary school

Children in the 3rd and 4th grades of both public and private primary schools were asked to write a composition on the theme "what would I do if I were invisible". Noteworthy is the high grade of aggressiveness indicated by the children in this supposition: rob and damage the fellow being were the major manifestations.

8.2 In the secondary school

Results of a questionaire to 80 students in the fifth and sixth year of diversified "bachillerato":

1. Do you feel that the school gave favorable elements to your moral education?

Yes: 69.23%
No: 29.49%
No Response: 1.28%

2. If it did, in what aspects did you especially note it?

In a general sense:	21.25%
Companionship:	43.75%
No Response:	35.00%

3. If there were some element which was not positive in the moral education received during your years at school, would you indicate it?

There were only positive elements:	29.49%
There were negative elements:	32.05%
Not indicated:	16.00%
Repression and injustices	44.00%
Moral error of teachers	20.00%
Egotism	20.00%
Do not know	5.13%
No response	33.33%

4. Select two of the following values, indicating your priority for them:

a. Respect for your elders.
b. Solidarity with your companions.
c. Love of country.
d. Understanding of the needs of others around you.
e. Respect for the work of others.
f. Spirit of service.
g. Tolerance toward those who do not think as you do.

Results:

Values	% mentioned by	1st place	2nd	Not Important
d.	36.25	51.72	44.83	3.44
a.	35.00	60.71	35.71	3.57
b.	35.00	42.86	50.00	7.14
g.	31.25	16.00	72.00	12.00
c.	25.00	70.00	20.00	10.00
e.	20.00	25.00	62.50	12.50
f.	8.75	57.14	28.57	14.28

9. Estimation of the results of moral education from the point of view of the educators

Questionaires were given to principles of private religious and lay primary and secondary schools in different social sectors.

The following appeared as the major techniques used for imparting moral education:

a. Lecture: the most frequent.
b. Discussion: very little.
c. Observation: In primary, not in secondary.
d. Case studies: frequent.
e. Social and civic activities: very often.
f. Cuidance and advice: sometime, more in primary.
g. Group work: rarely; rather in use for school.
h. Stories and history examples: a lot in primary; almost never in secondary.
i. Games and sports: rarely.
j. Assemblies: never.
k. Practical activities: rarely.
l. Personal orientation: only 2 of those interviewed indicated this.

The totality of the interviews coincide in indicating that moral education is given with a cognitive orientation. An orientation with more emphasis on psycho-motor activities is found more often in institutes located in marginal zones. The cognitive aspect is evaluated by traditional tests, while they indicated there was no evaluation of the psycho-motor aspect. Rewards most used to stress moral values are the eulogies and the written testomonies. Something similar occurred with the negative rewards.

When asked about the difficulties relating to moral education, the majority referred to the lack of planning and to the lack of competent teachers.

Suggestions to improve moral education and its evaluation included: separate moral contents from the juridical aspect understood as "national doctrine". The need for self-evaluation as an ethical exercise was stressed and little importance given to punishment as an educational and evaluative method.

10. Conclusions

1. There are official, explicit declarations on moral contents in Uruguayan education.

2. Formal education includes implicit and explicit activities in this field.

3. There are factors from the socio-cultural environment which permanently influence the moral education of the young and, sometimes, with more force than the school.

4. There are social communication media, such as television, which do not positively attack the education of moral values.

5. The cognitive aspect is given prefernce in moral education both in teaching and in evaluation.

PART V

Moral Values in the content of education. Resume of a Case Study in Venezuela. +

Introduction

The importance of an education of moral values in the world today is stressed. This is a task of education conceived in relation with the social conglomerate. In this study, the available material on moral education in Venezuela has been examined and complemented with a questionaire to institutions and individual representatives of the education of the country.

1. The world of values in the periods of democratic education in Venezuela

1.1 Background

The world of values occupies an important place in the Venezuelan education goals under the inspiration of Simón Bolívar and his tutor, Simón Rodríguez. The novelist and man of state Rómulo Gallegos makes this spirit his own as he takes over the presidency of the country, saying that he thinks that to "govern is to educate".

The Organic Education Law, promoted under his mandate, indicates that the objective of education is to reach the harmonious development of the personality, train citizens apt for life and for the application of democracy, strengthen feeling of nationality, increase the spirit of human solidarity and promote culture. In economic-social content and fulfillments, orientation is toward the valuation of work as a fundamental civic responsibility, utilization of our natural resources and the development of the productive capacity of the nation".

Rómulo Gallegos is ousted with a "coup détat" in 1948 and then follows "10 years of a dictatorial regimen and educational blackout". The democratic system comes back on 23 January, 1958.

1.2 The general educational goals in the Venezuelan case from 1958

The 1961 constitution establishes general principles to "protect and extol work, protect human dignity, promote the general welfare and social security". "The State will oriente and

+ Ruth Lerner de Almea

organize the educational system to achieve the goals here mentioned". In the educational law it is established that "public education has as the main goal the training and the intellectual development of the habitants of the country and contributing to their moral and physical betterment".

Inspite of these declarations, clarity is missing in the formulation of objectives. Numerous documents criticize this situation, in that "education is informative and very little formative, transmits knowledge. To improve this situation a "gigantic education action" is required and this implies "a reorientation of the training of the Venezuelan" toward a "reconstruction of the traditional ethical values".

"Ethical training should, on the one hand, proportion steps directed at the preservation of the emotional and physical integrity of the individual; on the other hand, these steps should respond to the changing needs and conditions of the society".

In studies which tend to achieve these goals, several objectives such as the following are stressed:

- Promote the cultivation and the understanding of the principles of nationality.
- Train individuals capable of understanding, judging and adopting critically the social standards.
- Contribute to the training of the citizen who actively participates in the development of the country.
- Create democratic consciouesness.
- Diminish the school dropout loss and improve the performance of the system.
- Develop efficient behaviors in relation to production and consumption.
- Integrate the community in the process of educational programming and development.

The National Plan of 1976-80 defines three (3) broad educational policies:

- Education for democracy.
- Education for innovation.
- Education for self development.

2. Moral education as an integral aspect of the training of the student

2.1 General Considerations

A strict correlation exists between the bahavior of a man who is considered well educated and his value judgements.

However, we debate today in a world of great confusion in the area of values. This has extended to the point that among the young Venezuelans, under 21 years of age, which includes about 50% of the population, a restructuring of the world of values is produced causing a questioning of the existing system. Groups of young people manifest disenchantment with the material welfare and fight for social equality. They concern themselves with marginal groups; they are more sincere in their relations with the opposite sex; they react more spontaneously in relation to new couples; they look for a better quality of life.

However, these tendencies among the young people are confronted with an inadequateness of the school to satisfy them and a family crisis marked by the lack of adult models. This crisis would indicate that it is the responsibility of the school, today more than ever, to concern itself with overcoming deficiencies in this area.

In order to attend to this major responsibility, concern for the inculcation of values should form part of the entire educational system. The teacher should create in his classroom an open environment which orientes the group without hurting its participants and should participate in the transmission of values by example and attitude. The human and psychological environment in which the educational action is developed is of vital importance in this.

2.2 Analysis of objectives, curricular contents, methods and aids of teaching-learning

The curricular programs of the primary and the common basic cycle (9 years of general education) assume that ethical values are treated in the social studies programs and in those of social, moral and civic training, respectively.

In these programs the following are stressed:

- The family
- Respect for others
- Solidarity
- Discipline
- Tolerance

- Cooperation
- Honesty

There is reference to the fact that the students should imitate the behaviorial courtesies which the teacher practices, underlining the need for the teacher to teach by example. Orientations to the teacher contain didactic strategies dominated by the imitation of behavior, expositions and persuasive explanations of the teacher. In the charts in the annexes curricular objectives of the moral values planned for these courses are detailled. (These are not included in this resume).

In a research study on the "school message" or ethical content which is transmitted to the Venezuelan students, in spite of what has been said, criticisms on the teaching of the values are indicated: the transmission of values through the school is obstructed by a fragmentary and unconnected presentation of the reality, by a singulary and standarized orientation which gives an authoritarian and repressive feeling.

2.3 The role of the teacher in the moral training of the students

The support of the teacher is of particular importance in the moral training of the students. However, errors are found which relate to the anxiety of some to proselytize in the classroom, giving more importance to the cognitive world in the little time available. To improve the participation of the teachers in the moral education of the students it is necessary to improve their training in the specialized institutes.

3. Factors and supports from the socio -cultural environment which influence the moral training of youth. The role of the family, the social communication media, the church, the youth organizations

3.1 General framework

Indicators exist which make one feel that this is a violently shaken world in which there is a subversion of the order of human values. This makes necessary a strong training of the personality in order to confront in a balanced manner the changes of the present hour.

3.2 Role of the family

The Venezuelan family nucleus is found in crisis because of historical and environmental circumstances. This crisis in-

cludes all social strata. It is thought that the Venezuelan families should, as far as the moral training of children or youth is concerned, insist on the following:

- Facilitating opportunities for professional training through the school system.
- Training for the love of work.
- Training in the habit of honesty.
- Developing the work habit.

3.3 The communication media

The massification of the communication media, with commercial television at the lead, produces a distortion in the world of values and in the models which are offered to youth. Consumerism and stereotypes which incarnate anti-values are favored.

3.4 The church

Venezuela is a country which is predominantely Catholic even though there is ample liberty of cults and respect for all types of religious thinking.

The role which the Catholic church has carried out has been to try to support a more just moral training. It has had a special concern for support of the family, for promoting social justice and for giving to the citizens elements for reflection on the ethical world.

3.5 Youth groups

The Ministry of Youth has stressed 4 action areas:

- Popularization of sports.
- Increase in science and culture.
- Youth camps.
- Teaching of the techniques of civil protection.

Through activities developed in these areas they support in youth the capacity for self-attainment, individual and cooperative formulation, interaction, democratic behavior and acceptance of responsibilities.

4. Estimation of the results of moral education

4.1 Statement of general order

Efforts will be made to detect several indicators which reflect the results of moral education.

4.2 From the point of view of the students

These are criticisms of the eduçational system: traditional, authoritarian, lack of didactic resources, methods not renovated, dogmatic and bookish teaching. The Venezuelan educational system is extensive in its list of subjects but lacking in Venezuelan and human quality.

4.3 From the point of view of the parents

They think that the educational system does not sufficiently participate in the moral education of youth. In order to do it, a profound reform of the system would be required.

4.4 Opinions of the educators

In formulating educational policies one falls in defects; such as, formalism, ideality and the lack of adjustment to determined historical and geographic conditions. An educational policy is needed which considers:

- The Latin American identity.
- Administrative efficiency.
- An improvement of economic conditions of the teachers.
- Incorporation of unions and syndicates on the decision level of educational policies.
- Clarification of educational needs.

4.5 Opinions of social researchers and communication media

Opinions such as the following are detected:

- A fundamental educational reform is necessary.
- One has to train more and better human resources.
- A better moral education is lacking.
- More education for work is needed.
- The nationalist feeling must be strengthened.
- Sexual education should be improved to overcome the phenomena of "machismo" and fight against ponography.

5. Conclusions

5.1 We find ourselves in a world of great maladjustments.

5.2 Education has a "irreplaceable" role in the correction of these maladjustments.

5.3 Education has shared with the home and religion the formation of ethical values but it has neglected important aspects; such as health education and sexual education. Moral training in the development of the personality and the character has been neglected.

5.4 The acceleration of change in the past 3 decades has stressed the role of education in moral training.

5.5 There have been voids in the transmission of moral values.

5.6 In Venezuela, these values occupy a primordial place in the legislation.

5.7 Educational legislation is clear in that respect.

5.8 A relationship needs to be established between the formulated objectives and the behaviors which need to be formed.

5.9 In the school, the formation of values has had a secondary importance.

5.10 The methods used in this respect have not been very participative in their practice.

5.11 The role of the teacher is fundamental in the transmission of values.

5.12 For this reason the training of teachers in this area merits special importance.

5.13 Given the actual limitations of the family and of religion in the moral training of youth, an even greater participation in the school is necessary.

5.14 The family, the school and the communication media should cooperate in the task of moral training.

5.15 The behavior of the Venezuelan in his environment indicates a series of positive values: love of liberty, respect for human rights, amplitude and generosity, social awareness, high educational expectations.

5.16 Among the negative elements in this behavior are consumerism and administrative corruption.

5.17 A strong criticism of the educational system is made indicating that it is anachronistic and insufficient.

5.18 It is necessary to collect these opinions, make an evaluation of the educational system and replan it.

5.19 The formulation of a series of necessary ethical values should be included in the educational system in order to correct defects in the Venezuelan environment of today.

5.20 No education is possible if it is not centered in the notion of value.